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Francelia Butler's Contribution to Peace Education:

Peace Games a Curriculum for Teaching Peace

through play

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**Francelia Butler's Contribution to Peace Education: Peace Games a Curriculum for
Teaching Peace through Play**

by

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Dissertation

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Dedication

This dissertation is dedicated to Francelia Butler and the original thinkers of the world who have the courage make things happen

Acknowledgements

I want to thank the two heroes of this dissertation, my mother, Nell LaSeur and my advisor, Stuart Reifel. As I proceeded through the doctoral process, I realized there were many things my mother taught us with her own actions and words. For example, we were never allowed to say the word hate in our house in any form. My parents acted no differently if we said that than if we had said one of the seven words not allowed on radio or television.

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**Francelia Butler's Contribution to Peace Education:
Peace Games, a Curriculum for Teaching Peace through Play**

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The purpose of this study was to examine the contribution of Francelia Butler, professor emeritus at the University of Connecticut, and her Peace Games Program to the field of peace education. Butler's Peace Games program not only uses play as a means for teaching children to think about peaceful resolution of conflict, it also starts at the early childhood level and continues from kindergarten through the eighth grade.

My data sources were two major collections of documents relating to Peace Games from Butler's collection of papers at the University of Connecticut and the Peace Games offices. I interviewed participants who worked with Dr. Butler in developing and implementing her idea for peace education. I analyzed the data according to issues in conflict resolution common to both the rhetorics of play theory (Sutton-Smith, 1997) and the micro-macro theory (Turpin & Kurtz, 1997) of the causes of violence.

Table of Contents

	Page
Chapter One: Introduction	1
Chapter Two: Literature Review	12
Chapter Three: Methodology	32
Chapter Four: Findings	41
Chapter Five: Conclusions and Discussion.....	89
Appendix A.....	99
Appendix B	100
References.....	103
Vita.....	109

Chapter One

Introduction

Statement of the Problem

The purpose of this dissertation is to examine the contribution of Francelia Butler, Ph.D. and her Peace Games Program to the field of peace education. In this research study, I will examine the founding and implementation of Peace Games as Butler developed it and as the program currently exists.

In exploring the forms of peace education currently in use and the rising rate of violence in American schools, I found that most programs were introduced at the late elementary and middle school level. The rising rate of violence in the schools also suggests that perhaps these programs are not effective. Butler's Peace Games seems to be one that is different from the others. Not only does it use play as a means for teaching children to think about peaceful resolution of conflict, it also starts at the early childhood level and continues from grades kindergarten through eighth grade. In 1999, the program in Boston was from kindergarten to high school.

After examining two major collections of documents relating to Peace Games and interviewing various participants who worked with Butler in implementing her idea for peace education, I will analyze the data according to issues in conflict resolution common to both the rhetorics of play theory (Sutton-Smith, 1997) and the micro-macro theory (Turpin & Kurtz, 1997) of the causes of violence.

Conceptual framework

The conceptual framework of my research is the philosophy of nonviolent conflict resolution (NVCR). Several premises define this framework. The belief that all life is interconnected (Turpin & Kurtz, 1997) contributes to the perception that there are connections between the causes and consequences of interpersonal violence (micro level) and the causes and consequences of global violence (macro level). Thus, effective resolution of global violence requires understanding interpersonal violence.

This attempt at understanding conflict at the micro level of interpersonal socialization rests on several assumptions: 1) nonviolent conflict resolution skills can be taught; 2) early childhood is a time when there is a neurological window open where children are learning values for living; and 3) early childhood is the best time to begin transforming this level of interpersonal socialization.

I have distilled these assumptions from the various configurations within the literature to create a foundation that I can intuitively accept as true based on my years of experience working with children.

There are seven rhetorics of play (Sutton-Smith, 1997) that include play as fate, power, identity, progress, imaginary, self, and frivolous. Each rhetoric represents a theory or theories that describe the function of play within that framework. In the data analysis, I will use only those rhetorics which pertain to conflict resolution or Butler's Peace Games. At this time, that appears to be play as progress, imaginary play, and play for developing the self. Different rhetorics could be included as the data is collected and reviewed.

Thus, in the final analysis, the collected data will be reviewed within a broad context of nonviolent conflict resolution and through the additional filters of the rhetorics of play theory (Sutton-Smith, 1997) and the micro-macro theory of violence (Turpin & Kurtz, 1997).

Research Questions

There are four research questions, which provide the focus for this dissertation. These questions are: (1) What was Francelia Butler's vision of peace education? (2) What are the elements of peace in her peace education program? (3) What role does play have in her vision of peace education? (4) What are the connections between peace and play in her peace education program?

Importance of the Study

While establishing a need for peace education in American public schools, I will explain the consequences of high level of violence and how this violence affects the American public schools through the children these schools serve.

Violence is part of the viscera of our world. Almost exclusively, violence has become the most common American method of solving international conflict. On the national level, urban violence is so prevalent that the United Nations equates some American urban areas with international war zones (Gabarino, 1995). Cairns (1996) writes: "Novello (1991) reports that in a public housing development in Chicago virtually all of the children under five years had a first-hand encounter with a shooting" (p.4). "The city's [Chicago] homicide rates in 1973 and 1993 were approximately the same, yet the rate of serious assault increased approximately 400% during that period" (Gabarino, 1995, p.431). This increase is compounded by the fact that medical science has improved so much that many of the people

who would have died in the past from injuries, now survive as disabled. “Rates of permanent disability have thus increased substantially, although the homicide rate has shown only a modest increase” (Gabarino, 1995, p.431).

There is current evidence that this violence has now begun to occur in higher socio-economic communities such as Littleton, Colorado as in the shootings at Littleton High School in 1999 and in Arkansas (Rodriguez, R, (1998, June 20). Austin American-Statesman). Thus it is possible that a spiraling increase in the amount of community violence may eventually permeate most levels of American society.

Both adults and children may experience the traumatizing effects of this community violence in many areas of their personal lives. Most damaging of all is the effect of this violence on the lives of children. Gabarino (1995) states: “The United States far exceeds all other modern industrialized nations in its homicide rate (even for whites, for which the rate of 11.2 per 100,000 is far more than the second place country, Scotland with 5 per 100,000)” (p.431). Cooney, Hutchison, and Costigan (1996) concur with Gabarino when they note that in their study of the socialization of children using Dodd’s study (as cited in Cooney, Hutchison, and Costigan, 1996) that “The United States is now the most violent country in the industrialized world, leading the world in homicides, rapes, and assaults”(Dodd, 1993, p.23).

One of the most common results of exposure to violence is a chronic feeling of being unsafe, and the development of post traumatic stress disorder. Posttraumatic stress disorder (PTSD) is a delayed reaction to “an event that is outside the range of usual human experience and that would be markedly distressing to almost anyone”(Gabarino, Dubrow, Koselny, &

Pardo, 1992, p. 68). An important aspect of such a traumatic event is that it be life threatening.

Many of the symptoms of PTSD influence how successful a child's learning experiences are while attending school. Some of these symptoms are

Sleep disturbances, day dreaming, recreating trauma in play, extreme startle responses, emotional numbing, diminished expectations for the future, and even biochemical changes in their brains that impair social and academic behavior. This trauma can produce significant psychological problems that interfere with learning and appropriate social behavior in school and that interferes with normal parent-child relationships (Gabarino, 1995, p. 433).

These are the symptoms exhibited by children who have been affected by the trauma of violence and I will now explain how these symptoms influence the learning that takes place in the classroom.

Effects of violence as cultural context

This study will assume a Vygotskian perspective of child development. Vygotsky (Bodrova & Leong, 1996) believed that children develop concepts through social interaction whether with other peers or with individuals like the teacher who are cognitively on a more advanced level than the child. He defines the zone of proximal development (ZPD) as the difference of what the child can accomplish alone and what the child can achieve with the scaffolding provided by the teacher. Vygotsky (Bodrova & Leong, 1996) believed in allowing the child to practice what he can do independently while the teacher exposes the child to things at the highest level of the ZPD. These authors cite an example of the use of the

level of assisted performance when dealing with conflicts among young children. Bodrova & Leong (1996) explain this.

When two and a half year olds are fighting, the teacher points out each child's feelings even though the children may not yet be able to take another person's perspective. Few teachers would want to wait until perspective-taking skills emerge naturally when children are 4 and 5 years of age before asking students to use them. (p. 41)

Thus it is evident that the role of the teacher is crucial to this process of teaching and learning. Teachers exposed to chronic violence will not be emotionally accessible to children or able to be a resource for children needing to restore a sense of security. Under such conditions, it would be difficult for children to continue normal academic development.

Garbarino (1995) notes a striking similarity between the life style in the public housing projects in Chicago and the refugee camps for people seeking political asylum in the United States. All the children in both places felt unsafe and said that if they could have one thing it would be a gun. There is an additional variable with the caretakers of these children that complicates this situation. "In one study, we found that 60% of Head Start Staff members surveyed in Chicago had experienced traumatic events connected with violence" (p 432). This inhibits the abilities of the staff to perform their tasks and emphasizes the need for creating safe zones for children. In both the refugee camps and the housing projects, 50% of the mothers are depressed. Since they are most commonly the single primary caretaker of their children, this factor indicates that they will be severely limited in the help and assurance of safety they offer their traumatized children.

Frost and Jacobs (1995) point out the lack of appropriate, stimulating, safe, play areas in most urban areas. The fear of danger parents have for their children and the lifestyle of two working parents often requires that the child return home from school with permission to only watch television. The current programming of American television is considered one of the major contributors to the prevalence of violence in our culture. Frost and Jacobs emphasize that "Watching television is not play and much of the activity in videogames, arcades, and theme parks only marginally resemble play and is more accurately described as entertainment"(p.15). This deprivation of play restricts children from naturally learning cognitive and motor skills, and social skills such as rules, cooperation, and self-esteem. They emphasize the therapeutic powers of creative free play. They say:

It is the child's most effective way of escaping the pressures of the adult world, a catharsis for acting out bad dreams, failed ambitions and fears.

Their make-believe play gives children a sense of control over traumatic life experiences. (p.15)

This problem has practical significance for the American public schools. In addition to the problem of chronic community violence, there is the problem of children who arrive in America from war zones. As American schools receive more refugees from war-torn nations, we are confronted with children from households where PTSD is present, and these students will likely suffer from secondary PTSD.

There are 250,000 children in countries around the world today who are actually fighting as soldiers in order to have food and a group to provide them with some sense of safety. Many of these children are the only survivors in their families. They will be combat

veterans themselves. These soldier-children are as young as seven years old and are fighting in Latin America, Africa, Asia and Europe (Moscoso, November, 1996).

A further complication to this mix of violence is the changing nature of war in the last two decades. Gabarino & Vorrasi, (1999) describe this most important change.

Children have been involved directly in the prosecution of war in extraordinary and increasing numbers throughout the 20th century. UNICEF estimates that whereas in 1900 the ratio of civilian to military casualties was about 1:9; in recent decades this pattern has reversed, and now stands at approximately 8:1 (civilians to soldiers).

Children constitute a significant proportion of these civilian casualties. In fact, more than half of all victims of worldwide armed conflict are children (p. 2).

So when we consider “going to war” we must now do so with the certainty that we will be waging war primarily against women and children. Thus the need for alternative forms of conflict resolution is present at the interpersonal level as well as the international and global level. The most obvious method to reach the most children for training in alternative forms of conflict resolution is through the public school system and a curriculum of peace education.

Significance of the Study

Despite such an overwhelming problem of violence, this study will not attempt to find a solution to all these ills. Instead, through exploring Peace Games and Butler’s contribution to peace education, this study will contribute to the gap in the literature of research studies addressing peace education which begins in early childhood and which uses play to teach peace.

Definitions of Constructs

Dr. Butler (July 25, 1989) defines a peace game as "any game that illustrates the resolution of conflict or the establishment of justice in a nonviolent manner." In addition, each peace game must conclude with a win-win solution where all parties succeed. Peace Games will be described fully in Chapter Four: Findings is a curriculum of classroom peace education serving children from K-8, which has as its purpose the following as stated by Butler (Kietzman, 1988).

Children should learn negotiation techniques instead of being passive about peace, she says. It's fine to hold hands and sing songs, but children should try to think of ways to avoid conflict between nations. We should engage their imaginations to see how we can achieve peace with honor. We're living in times when anything could trigger a nuclear war, and it's time we started to think about ways of negotiating peace. (p. 93)

Early childhood is defined as the ages of three to eight years of age. Non-violent Conflict Resolution (NVCR) in this study refers to the successful resolution of conflict without inflicting physical harm or victimizing another person. At the opposite end of the spectrum, violence is defined as

The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation (Krug et al. 2002).

The micro-macro theory of violence (Turpin & Kurtz, 1997) is the belief that all life is interconnected and that there are connections between the causes and consequences of interpersonal violence (micro level) and the causes and consequences of global violence (macro level). Thus, effective resolution of global violence requires understanding and resolution of interpersonal violence.

Peace education in general is a multifaceted and cross disciplinary dimension, including teaching peace, nonviolence, conflict resolution, and social justice (equality), economic well-being (basic needs), political participation (citizenship for democratic living), and concern for the environment (Stomfay-Stitz 1993). Peace education often includes an appreciation for diversity (multicultural perspective) and the teaching of a foreign language to all students (LaSeur, 1997). There are two distinctions within peace education: negative and positive peace. Negative peace is the absence of war with all other injustices and problems intact. Positive peace is the absence of war as well as the promotion of justice for all.

There are several forms of play that children engage in at various age levels. Play (Frost & Jacobs, 1995) is primarily exploratory for infants, yet progresses to pretend and constructive play for preschoolers, and on to chase games, rough and tumble play and games with rules for elementary school age children. Many forms of play and their activities as they correspond to the different grade levels of K-8 will be examined in the final analysis of the data collected about the Peace Games Program.

Frost and Jacobs (1995) define play as follows. Play is a complex concept that eludes precise definition but is commonly characterized as pleasurable, self-motivated, non-

goal directed, spontaneous and free of adult-imposed rules (p.14).

The seven rhetorics of play (Sutton-Smith, 1999) can each be defined as describing a theory about a function of play. Sutton-Smith describes them as “Four ancient rhetorics deal with Power, Identity, Fate and Frivolity. The three modern rhetorics deal with Progress, the Imaginary (Phantasmagoria) and Self (p.14).

Chapter Two

Literature Review

In this dissertation I am examining that literature about peace education programs and peace education research that applies to early childhood and elementary education. Due to the scarcity of conflict resolution programs that address the early childhood and elementary school years, I will include any pertinent research that overlaps into the elementary years.

Many educators (Butler,1988; Carlsson-Paige and Levin,1987; Reardon,1988; Stomfay-Stitz,1993) today wonder if there is a relationship between the behavior of children in the classroom, human aggression, and the likelihood of man destroying the earth with war or ecological havoc. Can strategies of non-violent conflict resolution (NVCR) when applied to interpersonal disputes at the micro level of socialization transfer to the way we solve conflict on a national level and in the way we solve international conflict at the macro level of socialization? If such a transfer relationship exists, then the way children learn to resolve conflict may determine our ability to survive as a human culture living in an atmosphere of peaceful social conditions rather than in an unstable environment under the constant threat of impending extinction.

One might ask why beginning nonviolent peace studies at the early childhood (EC) level so important? The following statement addresses that question. It is practically essential to the success of any peace studies to enact real social change that we begin at the EC level. Hinitz and Stomfay-Stitz (1996) state:

As for the potential for affecting young children's attitudes toward violence, there is evidence of the influence of early learning, with validation from the research in

neuroscience and the early development of children's brains. Neuroscientists have described a "learning window:" for children between birth and four years old, lasting until about the age of ten or twelve. (p. 6)

The brain research of the last decade supports the existence of this neurological learning window for children. Karr-Morse & Wiley (1997) explain this.

The fetal stage and first two years of life are the period of most rapid brain growth. During early development the brain produces many more cells and connections than it can use. Which cells survive and what a brain can or cannot do are determined by what a child learns in the first decade of life. Proceeding cumulatively from the beginning, the opportunity to nurture synaptic growth and retention is at its greatest during this early time. It is at this time that we have the greatest possible potential to directly enhance the quality of brain power ultimately applied to language or music or social, emotional, math or logic skills.

The last decade of brain research has clearly demonstrated that the best time for children to learn a second language is in early grade school, not high school. As we learn about brain systems and their maturation, there is growing evidence that preschool rather than higher education ought to be the focus of our most creative educational strategies, including interventions to stem emotional and cognitive disabilities that can undermine learning from the time of birth. (pp. 31-32)

Such evidence is quite significant for elementary school teachers. These are the years that we have these students in school. Many leaders, from Hitler and his Youth Corps (Koch. (1975), pp. 262-264) to Weikart and his Head Start program, and Dewey's socialization of children

for Democracy, have recognized the importance of these early years for training the students in certain preferred social behaviors. It is at these ages that we have the best opportunity to teach new strategies for nonviolent peaceful conflict resolution and to have them become an integral part of the student's internalized value system.

Stomfay-Stitz (1993) defines peace education and its generic components as “. . . teaching about nonviolence, conflict resolution, economic well-being, political participation, and concern for the environment-and education for peace and social justice” (p. 3).

Betty Reardon (1988) states that the purpose of peace education is to promote “the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and the patterns of thought that have created it”(p.x).

This transformational imperative must, in my view, be at the center of peace education.

Historical Background

Peace studies have a long history in U.S. educational practice. I will describe the major developments in this type of curricula from 1960s-1990s. In 1963, the Institute for World Order was established to conduct peace research and education in secondary levels of education. It was established based on the assumptions that civic education in secondary schools was the most promising arena for the introduction of the serious study of peace issues to the broadest sector of the American public; and that the major cause of war was the lack of adequate international peacekeeping and dispute settlement procedures.

The educational task of the Institute of World Order was to introduce the American public to alternatives to war as it focused on the development of materials and preparing

secondary teachers to teach about peacekeeping and dispute settlement (Reardon, 1988).

In the late 1960s, Burns Weston, the director of the Institute's Transnational Academic Program, initiated the World Order Models Project (WOMP). This was a multinational traveling think tank of scholars from all parts of the world which met to collaborate on common research efforts. They distinguished between international matters which they defined as matters involving governments and transnational which defined non-governmental matters that transcend national boundaries.

WOMP world order studies defined five criteria for inclusion in the world order values: war prevention, maximizing of economic welfare, social justice, participation of all in the democratic process of public safety and the restoration of the world's ecological balance (Reardon, 1988).

Two new approaches to peace studies evolved at this time. Development education, which was concerned critically with world poverty and economic underdevelopment, focused primarily on economic relations between industrial nations and underdeveloped ones.

Human rights education, the second type, centered on international human rights standards and their violations. Brazilian Paolo Freire in 1973 came out of this background and developed an intense interest in dialogue and consciousness raising (Reardon, 1988).

Around this time in the early seventies, schoolteachers interested in peace education formed the Peace Education Network (PEN). PEN was composed of educators who worked toward defining the new field of peace education and encouraged its introduction into the American school curriculum.

PEN was responsible for developing and including nonviolent conflict resolution as a

central concept of American peace education. The core values to PEN were the values of universal human dignity and social justice. The curriculum they sponsored emphasized participatory learning, egalitarian classrooms, and inquiry and problem solving rather than didactic methods (Reardon, 1988).

In the late seventies, values education, which included peace education, was discarded as more conservative political trends prevailed in the United States. The American Federation of Teachers and the U.S. Department of Education criticized both peace education and values education as indoctrination. With the stimulus of the conservative Reagan presidency and the reemergence of a strong and popular nuclear disarmament movement in the early 1980's, educators became interested in introducing school curriculum related to arms races and peace.

Reardon (1988) comments that PEN has given me hope that American education can become a major influence in developing a new global consciousness and the sense of human solidarity that are the two main forces for peace in the world, and that American peace educators can develop a comprehensive approach to peace education capable of synergizing those forces into a transformational learning mode (p. 9).

During the 1980's, the United Nations established the University for Peace in Costa Rica. Its motto is "If you want peace, prepare for peace." Its curriculum has three components, the quality of life, planetary and civic orders and global problems.

From these efforts made by educators over the years, two domains have emerged in peace education: the concepts of negative and positive peace. Kenneth Boulding, representing the domain of negative peace is sometimes called the "father" of American

peace research. He is concerned mainly with the reduction and elimination of warfare and not necessarily the existence of justice to have peace. He describes the dichotomy of peace and war (Reardon, 1988)

War or "not peace" involves the inability to manage conflict, to the cost of both parties. It involves disruptive dialectic, unnecessary confusion, childish quarreling, and immaturity of political form. Peace in this larger, more positive sense is quite consistent with conflict and excitement, debate and dialogue, drama and confrontation. But it provides a setting within which these processes do not get out of hand, become pathological, and cause more trouble than they are worth. In this sense of the word, peace is one of the ultimate time's arrows in the evolutionary process, an increasing product of human development and learning (p. 12).

Positive peace is much more difficult to achieve than negative peace. This is because positive peace has a transformational attribute which requires a drastic change in the American public mindset. Enhancing the quality of life globally is the core goal of this type of education. It includes care for the environment, caring for peoples' hunger and poverty and human rights education. According to the views of John Dewey and Paolo Freire (Reardon, 1988), "such critical questioning, although it often leads to accusations of bias, is the very process that our leading educational philosophies have advocated as primary public education" (p. 13).

Programs and Curriculum Guides

There are several versions of peace education programs for early childhood. Some consist of a series of activities like songs, dances, and finger plays used part of the day to teach various friendship values. Some early childhood teachers sneak peace education into the curriculum through the use of literature. Story time is an excellent medium providing stories dealing with conflicts children face, like the death of a pet or bullies on the bus.

Stephanie Judson compiled, edited, and published the first Quaker guide in 1977. It was A Manual on Nonviolence and Children and included cooperative games. The second guide, written under the umbrella of the NY Yearly Meeting of the Society of Friends curriculum was called The Friendly Classroom for a Small Planet: A Handbook on Creative Approaches to Living and Problem Solving for Children (1988) written by Prutzman, Stern, Burger and Bodenhamer, the staff of the Children's Creative Response to Conflict. This too consists of activities that can be inserted into the day.

Dr. Stomfay-Stitz and Dr. Hinitz (1995) describe a peace education curriculum . . . as being centered around several themes such as fostering cooperation and skills for solving conflict; respect for self and others; appreciation of diversity; the role of pervasive, cultural violence, including television, video games, movies and dramatic play portrayals that are stimulated by toys and action figures (p. 6).

Margaret Comstock (1973) developed a peace education curriculum for kindergarten titled Building Blocks for Peace. Abrams and Schmidt, two sisters who were members of the Women's International League for Peace and Freedom in Miami Beach, Florida created Peace is in Our Hands (1974), a resource unit for K-6, and Learning Peace (1974), a similar

guide for grades 7-12. (Stomfay-Stitz, 1993). Although this is a good basis, these approaches are insufficient for the desperate need children have for learning peaceful strategies for communicating now.

Kamii (Kamii, Clark & Dominick, 1995) wrote that establishing a classroom where the children are able to develop moral autonomy is what is needed, not a separate peace curriculum. Kamii uses Piaget's definition of autonomy as the ability of an individual or group to be self-governing in the moral as well as the intellectual realm.

Autonomy is the ability to think for oneself and to decide between right and wrong in the moral realm, and between truth and untruth in the intellectual realm, by taking all relevant factors into account, independently of reward and punishment. Autonomy is the opposite of heteronomy. Heteronomous [sic] persons are governed by someone else, as they are unable to think for themselves (p. 10).

She continues to say (Kamii, Clark, Dominick, 1995)

That violence erupts when people cannot deal with conflict in any other way or do not consider the effects of their behavior on other people. Children who are autonomous do not resort to violence (p. 12).

Children learn how to think for themselves and treat others as they wish to be treated by learning gradually from their first actions. They can't be expected to be autonomous and have good social problem solving skills if strategies for solving conflict nonviolently are not introduced until late elementary or the middle school years.

Peace Games

When studying the literature about and written by Butler, I sought information on her peace game efforts with children, with data on the effectiveness of the program on the participants. I also attempted to establish whether a gap exists between her peace theory and the larger field of peace studies. Due to her recent death in September, 1998 many of her papers are in the hands of archivists as collections of work are being shuffled around to the schools she designated as recipients of her work. Literature was scarce and every piece was an important source of data.

In a journal article Butler (June, 1989) gives a clear account of the four major personal interests she pursued throughout her lifetime. These interests include children's literature, cancer prevention, the rights of the elderly, and peace studies. In a letter (Spring, 1989) to classroom teachers in Connecticut explaining Peace Games, Butler expresses in her own words, her goals for peace education.

She lists four objectives:

1. To familiarize students and teachers with the concept of peace.
2. To familiarize students and teachers with the methods by which peace can be achieved nonviolently in a conflict situation. (e.g. conflict resolution and negotiation through role-playing and the construction of a game).
3. To familiarize students and teachers with some of the fictional and nonfiction books dealing with peace and the various means of achieving peace.
4. To encourage both students and teachers to carry over into their future lives the concepts they will learn as a part of this unit.

Butler (Hamilton, April 12, 1987) said she would ask the winning students for permission to mail copies of the games to students in the Soviet Union. She explained

‘There could be an interchange of games, get children on both sides to change their attitudes about war,’ Mrs. Butler said. ‘And the idea is being received so well by so many people, I’d like to turn this into an annual event.’

In 1989, Dr. Butler established a tax-exempt foundation called the Foundation for Contributed Thought on Peace. Dr. Butler's drive in peace education was also influenced by her experience in 1934 with a national education association (June, 1989). She was hired to write a pamphlet called the Brotherhood of Man. Her employer wanted her to write a pamphlet ignoring Hitler's aggression in order not to offend some of their more influential sponsors. She suggested to her supervisor that instead, she write a pamphlet urging members to write their congressman to cut off the sale of arms and military supplies to Germany. She was told, “We don’t want to offend our nationalistic membership”. Butler persisted in writing the article she wanted to write and her supervisor fired her.

Butler's Peace Games Foundation is located in Somerville, Massachusetts. Dawson, the executive director of the program, helped illuminate Dr. Butler's intentions for Peace Games during the 1990s. Dawson is a program analyst who became involved with the program as a freshman at the Phillip Brooks House at Harvard University. As executive director of the Peace Games Foundation, he collected data on the results of the program through surveys and questionnaires filled out by students and teachers who participated in the Project.

Dawson said Butler created the Peace Games Project in the late 1980s. Until 1991, she held the International Peace Games Festival at the University of Connecticut with a group of gifted and talented children who created cooperative games and presented them at the annual Festival. This annual festival for one day attracted thousands of Connecticut children to share their visions for peace.

In 1992, Dr. Butler was diagnosed with cancer and she began to look for a permanent place to house her Peace Games Project. Dr. Butler believed that the program needed a context for the games. By 1993, Butler moved the International Peace Games Festival to Harvard University where it became a part of the Phillips Brooks House Association (PBHA), Harvard University's community service program.

Later, Peace Games became an independent nonprofit organization and prepared to leave Harvard University for its permanent current location in Somerville, Massachusetts. In preparing for this transformation, Peace Games conducted community evaluations, needs assessments and focus groups. They identified the schools with the most need for conflict resolutions skills to combat violence.

The program began as a three-week program and is now one year long. They also transformed the program from one of only games to one including a strong community service component. The service project is called the Service Learning Curriculum based on a vision of students as peacemakers in the community.

Currently, the employees of the Peace Games Foundation work with 250 college volunteers and 9 Boston area elementary schools; including 3,500 students, 250 school staff, and 3,000 parents (<http://www.peacegames.com>, 1998). Of all the programs, this Peace

Games Foundation in Somerville, Massachusetts is the original organization chosen and established by Butler to expand and carry on her peace work after her death. It is also the only program to include all ages of school children from K-8, while the other programs are limited to middle school students.

Although project volunteers began by working in only a few classrooms for two years, now, every week, every student from K- 8 is trained with a peace and justice curriculum. College volunteers teach games, role-playing, and active learning. There is a program for classroom teachers, one for families, one based on the concept of conflict and violence prevention, and another based on the concept of the youth culture of violence as it becomes the adult culture of violence.

The relationship between a youth culture of violence and an adult culture of violence reinforces the view of violence accepted by some peace theorists (Turpin & Kurtz, 1997) that the causes of violence on the microlevel connect to the causes of violence on the macro level. The final Peace Games lesson covers the role of racism and gender as structural violence in a capitalist system where children are powerless. Mr. Dawson reiterated that this is not a violence prevention program, it is a program within a peace skills and service framework.

When questioned about the role of curriculum in the program, Dawson said that those with the Peace Games Program believe curriculum is a vehicle for making connections between the children and their mentors. During the first year strategic planning session at Peace Games, the founders decided to take an approach that was not territorial, but, insisted on a peace program that built peace skills and community service. Program leaders are more interested in promoting a set of relationships than a curriculum as it is traditionally known.

The philosophy of Peace Games is to share what they have learned.

Yale University Peace Games Program

Yale University and Columbia University - Teachers College both sponsor programs based on this format, but with variations. Yale University began their program in 1993 and has expanded to an eight-session curriculum. These sessions are taught during the school day as part of the student's daily curriculum. The program emphasizes "group cooperation and conflict resolution as a constructive means to solve problems and achieve group goals" (<http://www.yale.edu/pgames/1996>).

The workshops teach middle school students the various elements of these concepts by using a combination of games and discussion activities, culminating in a group designed peace game which displays the concepts learned by the students during the program. A brief summary of each session (Yale, 1993) is important, as this is the first curriculum that I have found available within the framework of these peace game programs.

Session one has two goals. One is to introduce the philosophy and responsibility of the Program and to allow students to develop a language for defining and examining conflict on its different levels. Conflicts examined range from global and national issues to local and personal ones (Introduction, 1996).

The components of session one are: introduction; opener/icebreaker; defining conflict; conflicts in the news; conflict wave and class discussion. In Opener/Icebreaker students play games, such as Adjective Name Game, Crossing the Line, and Think! to get to know each other.

The goals of session two are to examine the different stages of conflict and practice methods to inflame a potentially conflictive situation (introduction, 1996). This session consists of an introduction to conflict, a case study where students learn about conflict, its components, causes and effects. The activities include Treasure Hunt, the conflict staircase or the idea of conflict progression from minor dispute to major conflict. The students brainstorm escalators (words and behavior that worsen a conflict). The closing activity is the alien shoe tie where without speaking, groups must teach a very confused alien how to tie shoelaces.

Session three examines the ideas of descaltors (words and behaviors that diffuse a conflict and resolve it amicably) The components of this session are: circular ball toss; review of last week; brainstorming descaltors; choosing own descaltor, discussion; bread and bombs, a game about international conflict using food and nuclear weapons; and the closing activity of Synectics, a game of associations.

Session four seeks to familiarize students with the benefits of working in groups and sensitizes them to their own behaviors that obstruct the solving of group problems. This lesson begins with the opening activity, the human pretzel; next is a broken squares activity where groups must solve the puzzle without speaking; and finally, links and conflict: real world applications.

Session five teaches the students the effects and severity of violence as a conflict escalator. This session begins with the opening activity, face to face which is a memory game where students have to guess what physical changes the other person has made; next is a case study activity about the story of Quentin Carter a 12-year-old boy who was shot by a 16-year-old; and the closing role playing activity where a student is Dr. Martin Luther King's

secretary. The student must mediate conflicts that come into the office by using escalators and descalators.

Session six is the race and gender workshop designed to explain how victims of racial prejudice feel and to explore constructive ways of dealing with stereotypes and racial tension. The opening activity is a role play that uses prejudice and stereotypes; next is reaction, where students discuss the role play; then a role play where students and teachers do two role-playing sessions dealing with stereotypes involving the exchange of racial, ethnic, and religious slurs. The children analyze the experience.

Session seven is devoted to the planning of a peace game that each group will bring to the festival. The game must include some techniques for resolving conflict learned in the program. The session opens with the human machine explained in a handbook (unavailable on-line). Students discuss the games they have played and note the specific concept being taught in each. Next they have a game design workshop where teachers and students brainstorm game ideas, then rate them for effectiveness and innovation. They then choose a topic for a game. The closing activity is a hide the nickel game. Students yell escalators and descalators to tell the person whether they are close or far from the nickel.

Session eight is constructing the games where the students implement their design from session seven. This session begins with gift giving where students give each other things they think may improve the way they deal with conflict. Then they construct the game together. Next is the Festival.

Columbia University-Teachers College Peace Games

Teacher College- Columbia University has a program that is also based on objectives

similar to Dr. Butler's original purpose for the program. Their objectives are to teach students and teachers the definitions and causes of conflict; and to give students opportunities to explore methods of conflict resolution such as anger management, negotiation, and appreciation of other perspectives.

This differs from Yale's program in that this program sends 3-4 Columbia University volunteers into 4th -6th grade classrooms throughout NYC, instead of the program being applied to the entire school from K-8th grades.

Columbia's Program hopes to promote creativity and critical thinking about methods of conflict resolution through the development and sharing of ideas. They also want to present students with role models of university and high school students, community leaders and real world problem solvers who work every day to solve conflict creatively and non-violently. Finally, they hope to promote understanding and tolerance among different NY communities and to unite diverse groups of students in a positive and trusting environment (<http://www.columbia.edu/peacegames>, 1998)

Community Impact sponsors this program in NYC. Community Impact accepted the program in May 1993 when Wang, founder and former director of the International Peace Games Festival at Harvard University established the Program in New York City.

They sponsor this program in the hope of helping students recognize non-violent conflict resolution alternatives and to give students the tools necessary to solve their problems creatively and peacefully. The educational outreach component of the program begins in October and lasts for eight consecutive weeks. The program volunteers teach 60-90 minute sessions.

A key teaching tool is the invention, production, and presentation by the students of board games that result in a positive outcome for players who work together to reach a common goal. In small groups the students are encouraged to use their own life concerns as themes for the games.

The program ends with the Peace Games Festival held in April at Riverbank State Park in Harlem. At the Festival students present approximately 150 games. The cooperative activities expose students to successful interdependence and positive physical interaction.

Conceptions of Peace Education

Is violence a genetic legacy that human beings can never leave behind?

In 1989, UNESCO endorsed the Seville Statement on Violence, which defines war as a social construction. This Statement on Violence was written by an international group of scholars from the many diverse fields of science which contribute to the study of violence and war. They stress that they recognize that science is a human cultural product which cannot be definitive or all encompassing. The tenets of the Seville Statement are (Elias & Turpin, 1994)

First, it is scientifically incorrect to say that we have inherited a tendency to make war from our animal ancestors; warfare is a peculiarly human phenomenon and does not occur in other animals;

2) it is scientifically incorrect to say that war or any other violent behavior is genetically programmed into our human nature; while genes establish our behavioral capacities, they do not by themselves specify the outcome;

3) it is scientifically incorrect to say that in the course of human evolution there has

been a selection for aggressive behavior more than for the other kinds of behavior;

4) it is scientifically incorrect to say that humans have a violent brain. There is nothing in our neurophysiology that compels us to act violently;

5) it is scientifically incorrect to say that war is caused by instinct or any single motivation (p.63).

Therefore, violence is not evolutionary, genetic, instinctive, nor biological. Warfare is a social construction which has changed with the various human cultures throughout history. Warfare is not inevitable, although I suspect that strife and discord probably are. According to the minds of the world's scientific scholars, we can initiate the transformation necessary to solve conflict nonviolently (1994).

The Seville Statement (Adams, 1994) states that war is a social construction that changes as the culture changes. One way in which culture promotes war is through the function of language. The governing bodies of the culture use language to legitimize violence. Benign vocabulary (Turpin & Kurtz, 1997) defuses and sanitizes the actual violence behind the words used by the media. For example, police officers are called peace officers. Armed American soldiers serving overseas are called peacemakers. These new labels change as the public changes its perceptions of the role of the American military from one of warriors to one as peacemakers. The reality of the soldiers' duties has not changed though.

The role of language (Turpin & Kurtz, 1997) in mobilizing violence is evident again in the case of the Protestants and corporal punishment. The Puritan ethic upon which the Protestant code is written believes that man is innately evil. Since it is man's nature to

challenge the forces of good (God) then one can assume that children will also challenge the good (God). Each person must insure that his children remain obedient through the legitimized violence of corporal punishment inflicted upon children by their parents.

Turpin & Kurtz (1997) point to the role of socialization within a culture to legitimate violence. They believe that to begin the cultural transformation necessary to stop war, we must critically examine the socialization of gender in America and most importantly analyze the socialization of militaristic values. Turpin & Kurtz (1997) also speculate that the socialization of militaristic values may be the foundation for all gender violence throughout American culture.

Frost (1997, class notes) notes that children's play is a powerful vehicle for the transmission of culture. Television is changing our culture through children's play. The family has been the most influential role model for children. That position has been usurped by the abundant television programming aimed at children. Children now have violent characters, violent news, violent weather, violent war cartoons, violent superheroes, violent community news and violent school news as their primary role models. Violent television programming and increasingly violent role models cause a corresponding increase in the violence within the culture.

In summary, Butler effected major change in all the areas where she focused her creativity and drive for solving problems. Her work is unknown to many scholars, even those in the fields of children's literature and peace studies. There is a gap in the literature when the works of such an influential reformer are not routinely considered when addressing the literature of peace studies for children or children's literature. A critically sound analysis of

all the evaluation research data from the first evaluation year to the present must be addressed with an eye focused on the successes, failures, and changes made in the Peace Games Program since its inception.

Chapter Three

Methodology

Research Questions

This research proposal is a study about the creation of Peace Games by Francelia Butler, Ph.D. and her contribution of this innovative Peace Games program to the world of peace education. I have considered four research questions. These questions are: (1) What was Butler's vision of peace education? (2) What are the elements of peace in her peace education program? (3) What role does play have in her vision of peace education? (4) What are the connections between peace and play in her peace education program?

Data Collection

This research has a qualitative methodology. There were two primary sources of data. The first included primary source documents in two collections. These two collections are (a) the Francelia Butler collection at the University of Connecticut (the UCONN collection) and, (b) the Peace Games collection at the Peace Games Foundation in Somerville, Massachusetts.

The second source was oral interviews with friends and professional colleagues of Butler.

Documents

I contacted the research librarians at the University of Connecticut at Storrs where Butler taught for twenty-seven years in order to verify the location of her papers. The Francelia Butler collection is located in the Archives and Special Collections at the Thomas J. Dodd Research Center in Storrs, Connecticut.

The collection (UCONN library system) consists of 4.5 linear feet of "correspondence, class records, Children's Literature Association programs, course handouts and assignments, photos, and course syllabi, documenting Butler's teaching and professional activities and her involvement with the Children's Literature journal which she founded in 1972" (<http://lib.uconn.edu>). In addition, there are a series of scrapbooks, 11 volumes document the activities of her courses from 1970-1980. There is a 119 page oral history with Butler and a video tape of the first International Peace Games.

Butler (June, 1989) wrote in a magazine article that "For several years now, students in my upper courses have been making peace games as part of my course in children's" (p. 50). The syllabus mentioned above with an explanation for this assignment helped to show her beginning rationale for using games as a part of her curriculum. The syllabus also contributed to answering my research questions (2)What role does play have in Butler's vision of peace education, and, (4)What are the connections between peace and play in Butler's peace education program? I photocopied any papers that were relevant to my research questions.

I hoped to find papers that included the rationale for the need to establish the Peace Games education program. A rationale for this foundation included information that answered (1) What was Butler's vision of peace education, and (3)What are the elements of peace in her peace education program? These components were included in a rationale for a proposal seeking financial support.

When Butler prepared for her retirement, she approached Harvard University's public service organization, the Phillips Brook House Association for help in sponsoring the

International Peace Games Festival. Dawson, the current executive director of Peace Games, was a freshman at Harvard University when Butler approached the members of the Phillips Brook House Association for help with Peace Games.

Dawson discussed his view of the program. (Youngs, Nov 12, 1992) "I really think our society can benefit from this. It is something that is lacking in our culture. We have to get people to realize that we can have two winners in a two-party conflict." (p. E2)

The first three International Peace Games Festivals were held at Storrs, Connecticut at the University of Connecticut campus. The students of Brook House sponsored the fourth International Peace Games Festival at the Harvard University campus in Cambridge, Massachusetts. Wang (Youngs, 1992), coordinator of the event at Harvard University explained how the Peace Games Festival fit in with the work done by the members of Brook House. "The association already runs a multitude of community-service programs, and the festival will be a wonderful complement to their current agenda" (pp.E1-E2).

I contacted Dawson, executive director of Peace Games in Somerville, Massachusetts in November 1998, and in July and September 1999. Dawson became the executive director of Peace Games when he graduated. He was present at the beginning, has been the only executive director of Peace Games, and has conducted annual assessments of the efficacy of the Peace Games program in the Boston public schools. He shared the 1998 Evaluation Summary with me. In addition, he offered me the opportunity to examine the foundation's papers were relevant to my study. The evaluative summaries contributed to my analysis of the research data. He had most of the documents from the early planning sessions for Peace Games. All of the documents that were generated by the Phillip Brooks House on Peace

Games are currently part of the Peace Games collection in Somerville, Massachusetts. I examined any papers I found that were relevant to my study. Several such papers were the program booklets from the festivals as well as the curriculum for that time (1999) for Kindergarten through fifth grade

During the data collection phase of this research, I visited the Thomas J. Dodd Research Center at the University of Connecticut at Storrs, Connecticut to examine and copy documents in the Francelia Butler Collection.

Oral Interviews

The second source of data was oral interviews I conducted with people who were important to Peace Games in any of its incarnations.

Patton (1990) argues the oral interview is an appropriate data source in a study like mine because the purpose of the oral interview is to find out the things we cannot observe and to access the interviewee's perspective on the issues determined by the interview questions. Patton (1990) writes, "A qualitative interviewing begins with the assumption that the perspective of others is meaningful, knowable, and able to be made explicit" (p.278).

The intended interviewees knew and worked with Butler as she developed Peace Games. There was an advantage in using primary sources to illuminate the extra personal dimension of Butler's life and those aspects of her work that related to my research questions. Alan Weider (in Kridel, 1998) writes

Oral interviews are an important aspect of this educational research because they offer a personal perspective----people's spoken recollections and reflections. Oral history provides a place for educational researchers and biographers both to hear

about the importance of honoring the uniqueness of the human spirit and to experience the trust a subject places in the researcher---to transcend, that is, both the personal and collective blocks that alter memory. (p.119)

Dawson (1998) indicated his willingness to cooperate with the research and permitted me to audiotape an interview with him. Anne Wandell, Butler's only child, provided a list of four students she thought I should interview. They were Wang, Wood, Rotert, and Deane, who worked very closely with Butler in Peace Games.

These students were located in various states, which is why I requested telephone interviews with them. I required confirmation that the potential interviewees were committed to giving the interview. This confirmation was made by e-mail. This confirmation was ineffective as those that later cancelled their participation also confirmed.

The research librarian suggested several of her close friends that I added to my interview list. One such person was Sam Pickering who shed a different and more literary perspective on Peace Games. He also articulated that the force of her personality was the primary element that made Peace Games happen.

Several other people, such as Butler's daughter Annie, changed her mind about allowing me to interview her and declined any involvement at all with my research. Anne Jordan was a neighbor and colleague who lived across the street from the historical house that Butler called home, allowed me to have an interesting rich interview with her one Sunday morning. She provided me with a wealth of personal detail which fleshed out Butler's persona. Unfortunately she later declined to let me use any of the rich data she provided in her interview.

I interviewed Norman Stevens who was the retired head of the University Libraries and Collections at the University of Connecticut her first years there. His interactions with Butler at that time were about the demands she had from the Children's Literature course and a University library with few children's books in the early 1960s. He pointed out that it was difficult for her to understand that the budget for the library was already allocated for other improvements for that year. Now the Library has a wonderful collection of children's books,

Next I returned to Massachusetts and examined the collection of pertinent documents at the Peace Games office in Somerville, Massachusetts. While there, I conducted interviews with several people I had not anticipated. There I interviewed Dawson. I also interviewed Mark Abdella who was director of development for peace games in 2000. When I returned to Texas, I interviewed Rick Rotert, Butler's friend and teaching assistant on the telephone. He proved to be an excellent source of accurate and primary source data.

In 2000, the Students for Nonviolence at the University of Texas at Austin held an International Conference on Peace and Conflict. It was planned for two years and was quite a success. There I met Amanda Fleiss who was a volunteer for Peace by Peace that year in Maryland. She graciously let me interview her and she provided a different perspective as a volunteer.

Later in 2000, I interviewed Wang who was a senior at Harvard when Butler proposed that Brooks House take Peace Games as one of their projects. He is now the director of Peace by Peace, the program that is closest to the Peace Games that Butler proposed. He recommended that I interview Robin Sacks, which I did over the telephone.

She was a former volunteer who went to the University of Toronto after her graduation and established Peace by Peace there. Biographical data on all study participants is in Appendix B included in this dissertation.

Interview Design

Standard Open-ended Interview

I chose to use a mixed interview design as the most efficient means to insure that I got the information I was seeking. (Patton, 1990) The first part was a standard open-ended interview where the same ten questions were asked of everyone. This instrument is included as an Appendix.

Patton (1990) writes "it is even possible to adopt a standardized open-ended interview format early in the interview while later letting the person talk" (p.287). The purpose of the standardized open-ended interview is to have a body of complete data for each person on the topics addressed in the interview (Appendix).

The second part was an in-depth interview where the interviewee chose what they want to discuss.

The In-depth Interview

The second part of the interview was the in-depth interview where the interviewee chose to add or discuss anything that they felt was left out. I prompted them to elaborate as needed.

The reason for including the in-depth interview was to give these primary sources the opportunity to tell me anything they might have felt I had left out.

Patton (1990) writes that the object of the in-depth interview is to get the person to talk about experiences, feelings, opinions, and knowledge. It can include both specific and open-ended questions. The function of the in-depth interview is to minimize the amount of potentially missed data.

Confirmation of accuracy for this study was checked three ways. I included several strategies for reducing systemic bias in the data (Patton, 1990). I used theory where I analyzed the same data from two different theoretical perspectives, that of the micro-macro peace theory and that of play theory. I also used three additional types of confirmation to verify the trustworthiness of the data.

These methods checked the data for consistency comparing the findings generated by the different sources, the interviews, documents and observed data. Using several sources for data provided an opportunity to check the consistency of the different data sources within the same method. For example, was the information in the in-depth interview answers consistent with the answers to the standardized open-ended questions?

I further validated the accuracy of the information in the interviews by checking the program documents and other written evidence that corroborated the interview answers. I transcribed the audiotapes of the interviews and provided copies to the interviewees. They each read the transcript and responded to me by email as to its accuracy. Did I write what they intended to say? They verified that the transcription accurately reflected their responses. They also explained any inconsistencies that they wished to elaborate.

These strategies reduced threats to the trustworthiness of the research. Such validity could be considered in light of the definitions discussed by R. V. Bullough, Jr. (in Kridel, 1998).

As Polkinghorne (1988) argued for narrative research, answering the claims of validity and reliability requires a return to the pre-scientific definition of each term--where validity is satisfied if conclusions are well grounded (including demonstrating why alternative conclusions are not compelling) and reliability is satisfied when data are dependable. (p.29)

Such interpretation implied also that the researcher has a duty to exercise Bruner's "interpretive caution" (in Kridel, 1998) where all interpretations must be disciplined by the data.

In conclusion, the three methods used to reduce systemic bias in the study and to increase trustworthiness of the data and interpretation were the confirmation of data sources and their accuracy, the analysis of the data with theory and by having the interviewees check the transcriptions of their interviews to insure that the interviews did say what they each meant to say.

Chapter Four

Findings

A Brief Biography

The founder of Peace Games was Francelia Butler, a woman whose life was shaped by issues of social justice and war. She was born in 1913 in a rural Ohio town in the United States. Her father was Superintendent of schools in her town. Butler was not liked by her mother because she looked like her grandfather who had abandoned Butler's mother. Butler was abused within her family because of this and sexually abused in childhood by a neighbor. She later wrote a book called The Lucky Piece in 1949, which finally got published in the 1980s.

Butler was very intelligent and was double promoted in school. She did not fit in with the age group she found herself with in the classroom. Her classmates teased her because her mother made her wear the same dress everyday.

In 1930, Butler attended Oberlin College, the only racially integrated college in the United States at that time. After graduation she worked at a large, segregated hotel in New York. She had volunteered to host the first Oberlin reunion never thinking about the segregation issue. She explained to everyone coming to the reunion to get in the elevator and come to the basement while not asking anyone for directions. One alumnus did not receive the instructions and he asked the elevator boy where the reunion was being held. Later Butler was fired for breaking the law and allowing black people to attend the reunion.

With this news and little money, she booked passage on a cargo ship to Paris. Upon her arrival in Paris in 1937, she found work as a movie critic at the Times Herald Tribune.

She read in the paper that the film critic had died and there was a vacancy at the newspaper. She called them and lied, claiming to be a film critic. They told her to come over and gave her money to see a movie and review it. She was then to hand it into the editor. When she met with the editor, he told her that she was no critic but that he would help her learn.

The editor was her future husband, Jerome Butler. They married in Paris and Butler became pregnant immediately. When she was seven months pregnant, Jerome said the Nazi's were at the gates of Paris and they had to flee the city, take a train to the docks where they would travel to the United States on a ship.

A veteran of World War I, Jerome Butler had been exposed to mustard gas during that war. In 1990 at the first International Peace Games Festival on the video of the festival, Butler explained her motivation for starting Peace Games.

When her daughter was seven years old, her husband died from nasal cavity cancer from the mustard gas, which the government denied using. He left a daughter fatherless and herself a widow. She said her hope was that Peace Games would teach new strategies that might lead to alternative solutions to conflict that currently led to war.

Her real hope was that this idea of peace games would spread throughout the world. Butler imagined an international peace games festival in Russia. "We tend to think the future will be wonderful. It won't unless human attitudes change about conflict." (video of 1st International Peace Games).

As a single mother, Butler returned to school and she got her Ph.D. in Renaissance literature from the U. of Virginia. Butler was hired as the only woman in the University of Connecticut's English Department in 1964.

Skip Rope Rhymes

Butler began a life long study of children's skip rope rhymes. For forty years, she traveled the world often with help from local interpreters recording and studying these rhymes. These are the rhymes that children across the world chant as they jump rope. Butler brought a supply of jump ropes with her, which she distributed, to children in Vietnam, Greece, South America, the United States and Europe. Every child responded consistently and immediately began jumping and chanting except for the Vietnamese orphans of 1974, the year before the fall of South Vietnam to the North Vietnamese communists. These needed additional encouragement to jump rope because of starvation and lack of play opportunities.

Butler recognized very early that play is common ground for the world's children. She believed in the power of children to evoke positive change through their extraordinary imaginations and flexible cognitive creativity. This respect for children's play was to become a foundation for her Peace Games. Flexibility and imagination are traits mentioned by Sutton-Smith (1997) in his explanation of play as evolution. "In all of this, higher forms of play, as judged by imaginative and verbal complexity, are again and again correlated with higher forms of school – related social or educational progress" (Sutton-Smith, p39). It was with the realization of this common ground of play among children that Butler saw play as a universal characteristic of all human beings. "Admittedly play, like language, is in the first place likely to be a universal human trait because it is one of the major forms of prelinguistic communication in animals" (Sutton-Smith, p. 46-47).

Dawson spoke about Butler after she died in September 1998.

In the late 1980's Francelia brought together two powerful convictions. First, she believed that adults had had their turn to make the world a more peaceful place, and they had failed. She believed that children deserved the opportunity and had the power to be catalysts for peace.

Second, she realized that game-playing was a natural way for children to learn the skills of peacemaking. It is through games that we first learn concepts of justice, fairness, and cooperation. To realize her vision, Dr. Butler organized a pilot curriculum for peace education which incorporated game making as a tool. She organized and hosted three annual festivals that brought together thousands of children from Connecticut to share their visions and plans for creating a peaceful world. Peace Games was born (Dawson,1998).

Francelia Butler died in 1998 in Mansfield Hollow, Connecticut where she lived since becoming a professor at the University of Connecticut. Many students wrote cards for the memorial service. I was impressed by the heart-felt comments of, "You inspired me to live my life more thoughtfully. Thank you for the inspiration and encouragement you gave us. Thank you for believing in us. "Butler's contribution to a more peaceful world and her alliance with the power of youth are the important seeds for the nonviolent future she hoped would one day exist. It was her wish that through the process of Peace Games, students and teachers would be encouraged to carry over into their futures the concepts they had learned.

University Teaching Experiences

In this section, I will describe Butler's experiences with university teaching. I will explain the context that produced the children's literature class and the assignment of a board

game. This board game based on a folktale eventually evolved into one that required a peaceful nonviolent resolution of conflict that became the Peace Games assignment. This section will describe and explain the role of play in Peace Games. I will also compare and contrast the roles and definitions of play in Peace Games with the functions of play described in Sutton-Smith's (1997) work, The Rhetorics of Play.

In 1965, Butler was a new Shakespearean scholar with a Ph.D. from the University of Virginia. (Palmer, 1996) It was during a period of national social unrest that Butler interviewed with the English Department for an assistant professorship at the University of Connecticut at Storrs.

Butler (June, 1989) wrote in an editorial essay in The Progressive "Scorned but Not Defeated" that after the cancer which had killed her husband and prompted her to write a book about the history of cancer (Butler, Cancer Through the Ages: the Evolution of Hope), the second major cause in her life was children's literature and that she was forced to teach it in 1965 (p 50).

She describes her controversial interview (Scorned but not Defeated, June, 1989) saying that the interviewer said, "We have a course here that the men look down on," I was told. "The education department has dumped [sic] it on English because it is unpopular, but the legislature wants it taught"(p.50). Butler claims to have protested that her field was the Renaissance and that she had little knowledge of children's literature. Butler said that the interviewer answered

The Renaissance is a field for young men. You are a woman. We have a rule here: 'fair, fat, fifty, female, finished' and you qualify in all respects.

The data, her writings and this researcher's interviews with Butler's friends and colleagues ((Butler, *Scorned but not Defeated*, June, 1989, Dawson, personal communications, 1999; Wang, personal communications, 2000; Rotert, personal communications, 2000) support the accounts of Butler attributing these sexist and ageist comments to the interviewer during her interview at the University of Connecticut (Butler, June, 1989, p. 50). As far as evidence naming the interviewer, I found none and this remains an allegation of hearsay. I mention these comments only to show a context for the reader to understand the social prejudices under which Butler functioned in 1965.

Regardless of the threats of sexism and ageism, Butler accepted a position as assistant professor to teach the Children's Literature class and to be the first woman in the English department at the University of Connecticut.

One of Butler's first acts on the job was to take a survey and ask her male colleagues why they refused to teach Children's Literature. Butler said, "I had no choice but to take the job. But I believed that things scorned are worth looking into, so I made a survey of my colleagues to find out why they looked down on children's literature" (Butler, June, 1989).

The male professors made five claims for not supporting the class. The first was that 'It is not even recognized as a legitimate field by the Modern Language Association,' one said. 'It has no scholarly journal comparable to those in other fields of literature,' said another. 'It has no professional organization which is humanities-oriented,' explained a third. 'It has no textbook for classes in the humanities,' said a fourth. 'The National Endowment for the Humanities has never sponsored an Institute in the field,' noted a fifth (Butler, June 1989, p 50).

Without an academic journal in which to publish research and academic writings and without an academic association in the field, there was no official organ with which to record their work and research. Without these, children's literature remained a field of study invalidated by the Academy at the University of Connecticut.

These professors were apparently uninformed about the academic status of children's literature at that time. There were actually several associations that offered publications in which these professors could have published works, as The Association for Library Service for Children, a division of the American Library Association, has awarded the prestigious Newbury Award since 1922. The Newbury Award is awarded annually to the author of the most distinguished contribution to American literature for children (<http://www.ala.org>).

There was also the Caldecott Award given annually to the best illustrator of a children's book. This researcher speculates that despite the existence of these and other prestigious awards in the field of children's literature, the lack of knowledge shared by the English professors perhaps better illustrates the awkward fit of children's literature into the English department at the time.

In 2005, the children's literature class (Eng 200) is taught within the English department. Dr. Katharine Capshaw Smith, a new faculty member and expert in African American children's literature currently teaches it. (<http://www.catalog.uconn.edu/eng.htm>).

In 2005, an education course (Edu 220) called Teaching Language Arts in the Elementary School weaves children's literature into the teaching of reading and appears to be the only course containing children's literature. This course is only open to education majors (<http://www.catalog.uconn.edu/edci.htm>).

Butler began the process for establishing an annual scholarly academic journal, Children's Literature (Kietzman, September 1988). They established the journal and now needed a scholarly association to publish it. Butler had been corresponding with a prospective doctoral student who had extensive experience as an editor. She was considering attending the University of Connecticut in the English department. Her name was Anne Jordan. Although she did not enter the doctoral program, instead she stayed and founded the children's literature association.

Butler explained that Anne Jordan was a student who came here . . . We had been talking about starting an association so that we'd have a market for the journal. But Anne Jordan wrote us . . . and she wanted to do it. (Palmer, 1996)

Butler stated that "Anne Jordan founded it [the Association]. I got her to use it [Children's Literature journal] as the official journal for the Children's Literature Association, Inc." (Palmer, 1989)

Children's Literature class: University of Connecticut

In this section, I will describe my findings about Butler's Children's Literature class and trace the evolution of a board game based on folktales to one assigned in her class that promoted collaborative efforts of nonviolent conflict resolution. I will discuss the construction and functions of games and Butler's developing rationale for using games as a strategy for teaching.

The Children's Literature class (Eng220) at the University of Connecticut began as a class of thirty students in 1965 and became a class of 300 students by 1999. The Children's Literature class was structured with Butler in the role of facilitator (Pickering, S. 1999).

Personal communication).

Butler invited guest speakers who were prominent in the field of children's literature as authors and illustrators as well as those at the beginning of their careers. The speakers included those who participated in movies, television shows and other programs that targeted children as the audience. These speakers became the core of the class curriculum. (Pickering, S. 1999. Personal communication) said in his personal interview with me that

Butler had several teaching assistants she called the kiddie lit chorus . . . who'd get up and sing songs and introduce the speaker. They managed all sorts of things . . . then of course, what happened is she didn't run the course. She orchestrated. She was a great Sal hurrah! She was incredible!

The more renowned speakers were authors or illustrators of children's literature like Maurice Sendak, author of Where the Wild Things Are (Sendak, M. 1963), and James Marshall. Dr Sam Pickering, a close friend and colleague who in 1999 was and had been teaching the children's literature class since Butler's retirement, said,

She had Maurice Sendak here . . . before Maurice Sendak was Maurice Sendak. She'd pay him \$50 . . . And she paid for all the parties out of her pocket, the university didn't pay (Pickering, S. 1999. Personal communication).

Another speaker, Margaret Hamilton was the actress who played the role of the Wicked Witch of the West in the film *The Wizard of Oz*. James Marshall was Butler's neighbor and was an illustrator of children's books. He has illustrated some of the books about Miss Nelson, a teacher who has a series of funny adventures. One of the most famous books is called Miss Nelson is Missing (Allard, H. & Marshall, J. 1977). Marshall included

an illustration in the book Miss Nelson has a Field Day (Allard, H. & Marshall, J. 1985.p11) of a taxi with a sign on the door that said Francelia's Taxi. The taxi driver is a wild-eyed woman who can barely control the taxi. This was his way of teasing her about her notoriously poor driving skills (Rotert, R. 2000. Personal communication).

Her teaching assistant and close friend, Rick Rotert described Butler's ability to promote the activities in class while also maintaining the attention of such a large group of students.

When I was doing undergrad work with her and she had speakers come in, she would ask me routinely if I would take photos I looked down to see how many photos were left, and I realized that there was no more film in the camera. I said, 'Dr. Butler, I know you keep giving me flash bulbs to put in this thing but there's no film in there.' She said, 'That doesn't matter, just keep on taking pictures.' But the point was she was a great promoter . . . She knew there was no film in the camera but her feeling was that if the students thought there was something special enough in class to be taking pictures about, it heightened their interest (Rotert, R. 2000. Personal communication).

Butler's University teaching career of twenty-seven years at the University of Connecticut was very busy and filled with controversy. As the only woman working in the English department She began by teaching a course on Children's Literature in 1965, which the male professors refused to teach.

In 1972, she founded a scholarly journal for children's literature called Children's Literature, which became the prestigious journal of the later formed Children's Literature

Association. She supported and supervised the founding of the Children's Literature Association by Anne Jordan. "Butler became the most important figure in the movement to establish the serious study of children's literature in American higher education" (Butler, F. January/February, 1993. Francelia Butler: The intrepid lady of children's literature. Teaching and learning literature with children and young adults, p7).

Before Peace Games There were Board Games

Rick Rotert, a teaching assistant in the class, said Butler and the teaching assistants were seeking a more accurate method to assess the students' participation and understanding of the class material. They decided to assign the class the task of making a board game based on a folk tale. I asked Rick Rotert why they chose a board game and he responded that there were two reasons for that.

In (R. Rotert, personal communication, 2000), he explains

One, most basic reason was you have to find some way to insure that students are actually working, reading and doing, especially when you have two hundred students per semester. Asking them to create a game based upon a folk or fairy tale insured that they were familiar with at least one before they left the class. Because there was no way you can develop a game based upon literature unless you've read it and had thought it through on levels other than an elementary level. That was one but [second] it helps to reify concepts when you have to create something physical from what previously was merely conceptual in the literature so it had that aspect of actually physically having to make something and think about creating something from a concept Our class was an attempt to create a childlike context for the literature

[sic] which we were dealing. You know that childlike aspect.

It was her commitment to creating a childlike context matching the childlike but not childish class content with active learning that appeared to cause the most discord among the faculty in the English department. Pickering explained,

Well look, you're in the English department and all of a sudden you're teaching your class and along comes Princess Summer Fall Bluebonnet leading 200 students chanting through the halls. Now, I thought it was great fun but always there'd be a class and the next thing you know there'd be an eagle flying all around the room There'd be a human fly climbing up the wall. And for a lot of people the irregularities of the course were disturbing (Pickering, S. December, 1999. Personal communication).

Butler needed a rationale for her use of games and active learning as a strategy for teaching. Her use of board games based on folktales was controversial to the rest of the English department as Pickering noted. A rationale could legitimize her teaching strategies to those who disapproved.

As a step in the project's development, that of designing the originally assigned board game based on a folk tale, Butler invited Michael Gray, the director of creative design at Milton Bradley to lecture on the philosophy of game making, the concept of games themselves and how people are socialized through game playing in their youth. He included how to construct board games and the structure of games. (Rotert, R. 2000. Personal communication).

Michael Gray (Butler, 1988) told the class that

Besides stimulating the imagination by inducing a positive attitude toward conflict resolution, games teach children how to win, how to lose, how to deal with failure, decision-making, and patience. They must learn to wait patiently while other people are playing. Added bonuses are that they improve their English by having to write clear rules, a very difficult thing to do. They have practice in artistic creation, if they make a game board and contrive pieces for it, and especially, they must learn something of sociology, psychology, and history, as a background for their game ideas. patiently while other people are playing.

Michael Gray's comments to the class added to Butler's developing rationale for her later ideas about making a different type of game that required it be solved cooperatively, and nonviolently. The comments that Michael Gray made to the class validate many of the reasons for using games as a teaching strategy and making games as a tool for teaching the process of collaboration and conflict resolution. Butler also needed a theoretical foundation to support her use of games and play as a learning tool for Peace Games.

Integration of conflict resolution and games in practice

In 1987, Butler's idea of peace games comprised of teaching a unit with three lessons. The first lesson consisted of reading the Dr Seuss book The Butter Battle Book (Seuss, T. 1985). This book is the story of two creatures who argue about which side of the bread is the correct side to butter. Each refuses to agree to disagree or give in until the argument escalates to the threat of nuclear arms. Butler's student volunteers used this book as a constructivist pivot to lead the middle school students to a discussion that helped them construct their own definition of peace and to consider types of conflict resolution. This discussion also lead into

the remaining lessons. When I asked Dawson about the curriculum and whether it was constructivist, Dawson (Dawson, E. Dec, 1999. Personal communication) said

Besides that, part of our program and an important part of Fran's vision was that young people need to construct their own knowledge, (that's Piagetian) and that adults have had their turn to define and create and that what we need to do as adults is to be allies to young people to define and create and form their own opinions about peace and justice for themselves and with others.

Dawson is incorrect in attributing to Piaget Butler's belief in having children construct their own knowledge. I will discuss this more in chapter five when I elaborate on Peace Game's theoretical foundation.

The book was read at the first meeting with the children. The second lesson discussed game making and planning the games with the students. During the third lesson, the students made their peace games and finally, attended something called the International Peace Games Festival with their games at the University of Connecticut at Storrs, Connecticut (Wang, D. 2000. Lesson plans for original three lessons). Small groups of students would design a noncompetitive game around a common threat to world peace. By removing or solving this common threat, cooperating players would successfully complete the game.

Butler always treated the speakers to lunch at a fine restaurant in town at her own expense to thank them for their time and effort in making their presentation to the children's literature class. It was here in the early 1980s at lunch with Michael Gray, Rick Rotert, and Butler that the conversation turned from board games made from folk tales to those built around resolving conflict. When Butler proposed her idea to Michael Gray of Milton Bradley

at lunch that day, he argued that (Rotert, R. 2000. Personal communication).

They're not going to have any fun. The whole idea of the game is to beat people. At some point he realized that there were interesting possibilities, but overwhelming in our culture people just want to win a game. They want to be 'the winner' rather than have everyone be winners and be on an equal level at the end of the game.

From a children's literature class to a peace curriculum organization

Making peace games developed from the student board games in the Children's Literature class at the University of Connecticut into a pilot program that Butler wanted to see in the schools of Connecticut. She wrote to Connecticut middle schools explaining the introduction of a peace unit (F. Butler, Background Reflections on Peace for Teachers). Butler used volunteers from her class to go to the schools and teach the unit on peace, which was followed by students making a board game which cooperatively solved a common threat to peace. The unit ended with a festival where all of the peace board games would be exhibited and played by the other participants from other schools. Gifted and talented middle school students participated during the first year of Peace Games. The next year, the program encompassed the rest of the students in the upper elementary grades at participating Connecticut elementary schools.

Butler's definition of a peace game was a board game that demonstrated a nonviolent means of cooperatively solving a common threat to world peace. As Peace Games developed over time, the definition of peace games also expanded to include specific rules that were required when the children wrote their individual set of game rules. Specifically, the rules later required that the games be two feet square with game pieces. The rules were to be

written clearly and simply using second or third pronouns. The games must involve the cooperation of all players and must result in a win-win outcome. Finally, all games and solutions were required to be nonviolent.

Butler wrote (proposal to Falk Foundation, section III) that

. . . the games provide children with opportunities to interact in a play environment with other children, minimizing the differences and misunderstandings that lead to war and violent conflict (1987).

Her use of the word interact in the above quotation shows that the board game alone is not enough. It is the process of interacting, collaborating, and cooperating together that gives them the first hand experience of peace making. This is one of the most important aspects, besides having fun that make Peace Games work.

Although this letter was written in 1987, Butler (proposal to Falk Foundation, section III, 1987) began much earlier in 1986 to write proposals for money to finance Peace Games. Butler's original plan was to start a peace game pilot study in the social studies programs of Connecticut middle schools. Butler proposed that this project be noncompetitive and cooperative. In the Falk Foundation proposal for funding in 1987, Butler says,

Games require thought and active, rather than passive, participation in the idea of achieving peace The fifth to ninth graders are old enough to creatively conceive games and young enough not to be ensnared by adult prejudices.

Peace Games was to teach that the strategies needed to realize peace were dynamic and active. Butler was not interested in repeating the inactive strategies used by pacifists in the past, such as lighting candles and holding hands while singing.

We're not trying to make patsies out of these kids, Butler said. We're trying to make them even more aggressive toward peace than we have been toward war (Gield, S. June 18,1987. Inside Connecticut, Hartford Courant).

The strategies for solving conflict nonviolently that Butler proposed were various forms of negotiation, diplomacy, mediation, and conflict resolution. Butler said the games teach peace and activism. We could learn to work with one another toward overcoming a mutually threatening circumstance that if you grew up with enough people and enough realized that at some point a step would be made in the direction of peace for at least someone if not everyone. In Kauppi, J. (May 21, 1990. The Daily Campus, p.10)

We will be using the games as an educational way of teaching children to positively and actively think about peace, she said. 'The games are used as a teaching tool because children learn better if they associate learning with fun,' Butler said. 'There has never been a mass attempt at teaching children peace,' Butler said. 'The festival will focus on teaching children peace because they have not developed permanent ideas about world relations. However, awareness of the need for peace is not enough, said Butler, who stressed the importance of becoming actively involved in the peace process; beyond carrying signs and demonstrating.

In this section we see that Butler defined peace games and stated the required rules for making the games. Butler also articulates the fact that playing a board game is not enough. The interaction of students while making the game provides them with the experience of peace making, cooperation, negotiating and collaborating with others, the tools for making peace.

Integration of interests and activities: Her Conceptualizations

In this section I will describe how Butler's work formalized to become Peace Games. The previous section showed some connections between peace and play such as the process of game making providing opportunities to use the strategies of negotiation, cooperation, collaboration, and compromise, which are necessary skills for making peace.

Finally, I will present my findings on Butler's role of play in her vision of peace education as well as the analysis of the role of play based on Sutton-Smith's theory of the rhetorics (functions) of play.

Butler consistently stated that her ideas about play were based on the book Homo Ludens: A study of the play-element in culture (Huizinga, Johan.1938). Huizinga was an anthropologist who wrote his book about play from a historical point of view. Huizinga wrote Homo Ludens in 1938 while Hitler's German Reich was raging across Europe. The context of the times suggests a visible use of play functioning for Huizinga as contest or agon. The 1936 Olympics were held in Germany and there were frequent Nazi displays of marching expertise and support for the Reich. At the same time, there were exhibitions of support for Hitler and the Third Reich by the Hitler Youth, an organization of youth originally aged 10-18 but later comprising young people from five years of age to military age (Koch, H.W., 1975,p101).

Several of the Peace Games volunteers also said that Butler based Peace Games theoretically on Johan Huizinga's book Homo Ludens (Rotert, R. 2000.Personal correspondence; Wang, D. 2000. Personal communication)). Rick Rotert, Butler's teaching assistant said,

The concept of play is extremely important and of course, we talked about Huizinga's book, Homo Ludens where it is suggested that humans are indeed socialized in their youth through play. You learn rules, you learn your place, you learn parameters, your edges - the ice skating idea, just how far you can go in any one direction before you're going to fall down, a social circumstance. So play is extremely important because it automatically attracts the childlike, not the childish, the childlike. What we realized was that not only the significance of game playing in youth. We'll leave it right there with Huizinga and that important thing of learning roles in youth through playing games.

She began to reconsider the assignment for her students in children's literature to make a board game based on fairy tales. These were changed to making peace games. These games could be no more than two feet square and based on old folk tales but not contemporary stories still in print. The rules were to be simple, clearly written and in the second or third person to avoid using sexist pronouns, that is, "you pick a card" or "the players then answer". The games also had to involve the cooperation of all players, had to result in a win-win situation where there were no losers and the games and solutions had to be nonviolent. Butler wanted to do more active peace promoting with children.

She trained her undergraduates to go into the middle schools of Connecticut. The Butter Battle Book by Dr. Seuss was the pivot that provoked active student discussion about different methods of resolving conflict nonviolently. This book is about two groups of beings who both believe that something is wrong with the other side. Each side builds larger arsenals of weapons with catastrophic potential. Soon the question asked is "Who is going to

detonate the first weapon?” Butler said “ children should learn negotiating techniques instead of being passive about peace. It is fine to hold hands and sing songs, but children should try to think of ways to avoid conflict between themselves and nations. We should engage their imaginations to see how we can achieve peace . . . We are living in times when anything could trigger a nuclear war, and it is time we started to think about ways of negotiating peace. “ She wanted teachers to become familiar with children’s books about peace and she hoped they would also pause and consider alternative methods of solving conflict.

Seeking a theoretical basis for peace games, Dr. Butler based her views on Johan Huizinga’s book Homo Ludens that stresses the important of play as “contest”. Dr. Butler was unaware of this aspect of contest (agon) in Huizinga’s theory. She mistakenly believed that Huizinga said, “children learn best through play and games.” Nevertheless, he did say that play is a most fundamental human function that has permeated cultures from the beginning. Social play, especially contest, underlies and contributes to the characteristics of human culture as found in law, war, philosophy, poetry, religion, and art.

Huizinga defined play as voluntary, non-serious and is not like ‘real life’. One of Huizinga’s points was that play is one of the main bases for civilization. Repetition is a characteristic of play that leads to tradition. He wrote that play has a strange feature: it at once assumes a fixed form as a cultural phenomenon. Once played, it endures as a new creation of the mind. Once it is retained in memory, it can be repeated anytime. Thus it then becomes a part of culture. Play, as a vehicle for transmitting culture, is an important aspect of peace games.

Peace Games rest on several assumptions. The belief that a youth culture of violence leads to an adult culture of violence is fundamental. This supports the belief of peace theorists Jennifer Turpin (San Francisco State University) and Lester Kurtz (University of Texas at Austin) that all life is interconnected. This idea contributes to the perception that there are connections between the causes and consequences of interpersonal violence and the causes and consequences of global violence. Thus, effective resolution of global violence requires the understanding of personal violence. The second tenet of Peace Games assumes that behavior can be learned and therefore, taught. The idea that play transmits culture is found again in this tenet.

Play expert Joe Frost points out how easily children have learned about violence. He notes that children's play is a powerful vehicle for the transmission of culture. "Television is changing our culture through children's play. The family has been the most influential role model for children. That position has been usurped by the abundant television programming aimed at children. Children now have violent characters, violent news, violent weather, violent war cartoons, violent superheroes, violent community news and violent school news as their primary role models.

Butler mentions in several places that she based Peace Games theoretically on Johan Huizinga's book, Homo Ludens. In Michelle Palmer's oral interview with Butler for the University of Connecticut (p 99), Butler says, "I just thought of it in Virginia One of our texts was Johan Huizinga's Homo Ludens. The whole philosophy is that the best way to teach anybody is through games. That's where I got the idea" (Oral history, M. Palmer. p. 99, lines 716-720). In an unfinished and unpublished manuscript titled, "From Teaching and Writing

Literature through Games”, Butler further explains that

Teachers find that the games are a great learning experience for children. In his classic, Johan Huizinga pointed out that the best way to teaching [sic] anyone anything is through games. Games have the same structure as a traditional story or play. For instance, they consist of a commencement, a conflict, a carrying force or motivation, a climax, and a conclusion.”

Butler was seemingly unaware of Huizinga’s emphasis on play as contest. Instead she mistakenly focused on what she believed was his statement that children learn better if having fun. Butler wrote: “In his classic, Johan Huizinga pointed out that the best way to teach anyone anything is through games” (Butler, F., Teaching and Writing Literature through Games, unfinished manuscript, year unknown). The point that Huizinga makes when referring to children and play is that culture and cultural values can be transmitted through play. In Homo Ludens (1938), Huizinga writes

Play has a strange feature: at once it assumes a fixed form as a cultural phenomenon. Once played, it endures as a new creation of the mind. It can be repeated any time once it is retained in the memory. Play can be transmitted and it becomes tradition (p 9).

Early childhood teachers have known intuitively and through observations of children's play for years that play is the work of children and that consequently, games are a successful method for teaching many concepts primarily because the students enjoy games and play is a natural way for children to learn. Learning through games is more fun for them than the traditional means of studying text.

For the purpose of this study, I am using the following definition of play. Frost, J, Wortham, S., Reifel, S. (2005) provide one of many definitions of play. I have chosen this definition of play because it is generated by children. “Play is a complex concept that eludes precise definition but is commonly characterized as pleasurable, self-motivated, non-goal directed, spontaneous and free of adult-imposed rules” (p14).

There are several forms of play which children engage in at various age levels. Play (Frost & Jacobs, 1995) is primarily exploratory for infants, yet progresses to pretend and constructive play for preschoolers, and on to chase games, rough and tumble play and games with rules for elementary school age children. Many forms of play and their activities as they correspond to the different grade levels of K-8 will be examined in this chapter.

There is much debate about the function of play. There are as many theories attempting to explain the function of play as there are games. I have used Huizinga because he is the theorist that Butler used to justify her strategy of using games as a teaching tool. I am using Sutton-Smith’s theory of the rhetorics of play to analyze the play in peace games because he is a contemporary play scholar who has analyzed all the possible functions attributed to play and he calls each function a rhetoric of play.

Sutton-Smith, equated his theory of the function of play as the rhetoric of power with Huizinga’s description and definition of play. Sutton-Smith wrote that the rhetoric of powerpresents the theories that the major form of human play is that of contest and that contests have a civilizing influence (Huizinga, 1955), and that play expressions can be viewed as either uncivilized irrational expressions of power or as civilized and rational ones (Sutton- Smith,B.1997. p. 74).

Huizinga writes: “all play has rules that are binding, and to violate these rules is to end the play. The play community tends to become permanent even after the play ends” (J. Huizinga, 1938, Homo Ludens, p 12). This is true of rough-and-tumble play, which is also known as play fighting. One way play fighting is distinguished from actual fighting is that the children involved, walk away from the play as friends, smiling and together.

Huizinga wrote that the Greeks distinguished between play and contest

(Huizinga, 1938, p30). The Latin word ludere produces ludens which is one word for all play. Ludus covers children’s games, recreation, contests, liturgical and theatrical representation and games of chance (Huizinga, 1938, p 35).

Play for Huizinga is agon which is a characteristic of contest. Play is also competitive in this case. Huizinga emphasizes that the goal of competition is to excel. By winning a competition, the player or group of players will win prestige and honor for excellence (J. Huizinga, 1938, p50).

Sutton-Smith writes: “Huizinga gets prime credit in play theory terms for denying the puritanical and work contentions about play in modern times” (Sutton-Smith, 1997, Ambiguity of play, p 406). When Butler attempted to create a childlike context for her class in Children’s literature, she ran into a conflict with the view of western culture where play is often trivialized and viewed as insignificant. Both Butler and the class were criticized by others in the English department for her non-serious approach to learning. Sutton-Smith notes that in western culture “contests have been seen as a relatively non serious expression of the general character of the people who play them” (Sutton-Smith, 1997, Ambiguity of play, p80).

Huizinga argued that (Huizinga, Homo Ludens, 1938, p.)

1. Play is a most fundamental human function
2. Play has permeated all cultures from the beginning
3. Social play, especially contest, underlies and contributes to the characteristics of human culture as found in law, war, philosophy, poetry, religion and art.

Sutton-Smith explains the essence of Huizinga's arguments about play. "From contest (power) comes the development of the social hierarchies (identity) around which the society constructs its values" (Sutton-Smith, *Ambiguity of Play*, 1997, p78).

In summary of this section, we have seen that Huizinga's arguments about play in his book Homo Ludens (Huizinga, 1938) are that culture can be transmitted through play; play is competitive and primarily exists as agon or contest. He further notes that contest and social play have contributed its characteristics to cultural institutions such as law, war, art, religion and more. We've also seen that although Butler theoretically based her Peace Games program on what she believed were Huizinga's statements about children learning best through play in Homo Ludens. She was unaware that Huizinga regarded play as agon or as a competitive event which takes place during contest. Huizinga did not say that children learn better through games or play as Butler mistakenly believed.

The Role of Play in Peace Games

In the last section, I stated my findings on the theoretical basis for Peace Games and described Huizinga's statements about play from his landmark book Homo Ludens (Huizinga, J. 1938). One of those findings was that in Peace Games, play was used as a

teaching strategy to better teach students how to identify and solve conflict.

In this section I will state my findings on the role of play in Peace Games. I will state the assumptions and elements included in Peace Games which have been extracted from the data. I will use these assumptions and elements from Peace Games to compare and contrast them with Sutton-Smith's rhetorics of play from his book The Ambiguity of Play (Sutton-Smith, 1997).

Skip Rope Rhymes

Butler studied children's skip rope rhymes all over the world. She carried jump ropes with her as she traveled and distributed them to children in the various countries she visited. She found that when given a jump rope, all healthy children began jumping and chanting rhymes. She would then record and translate the rhymes.

Butler realized that play is the common ground for the world's children. That is, play is universal except for children who are starving, ill or traumatized (Butler, *The Children of Vietnam*. Butler wrote an article for a journal where she wrote about her visit to Vietnam in 1974 where she visited an orphanage of abandoned children whose nun caretakers were trying to evacuate them. Due to degrading wartime conditions in the countryside, the children were starving, ill, and did not play when given the jump ropes. Butler noted that they had not learned to play since their entire lives had occurred during a time of war (Parabola: Myth and Quest for Meaning, Fall, 1981, pp27-34). The realization of the universality of play for children provided Butler with the strategy to use for peace games. She chose play as an effective choice for teaching children how to cooperatively work for a solution to a common threat in a peace game.

Butler mentions in several places that she based Peace Games theoretically on Johan Huizinga's book, Homo Ludens. In Michelle Palmer's oral interview with Butler for the University of Connecticut (p 99), Butler says, "I just thought of it in Virginia One of our texts was Johan Huizinga's Homo Ludens. The whole philosophy is that the best way to teach anybody is through games. That's where I got the idea" (Oral history, M. Palmer. p. 99, lines 716-720). In an unfinished and unpublished manuscript titled, "From Teaching and Writing Literature through Games", Butler further explains that

Teachers find that the games are a great learning experience for children. In his classic, Johan Huizinga pointed out that the best way to teaching [sic] anyone anything is through games. Games have the same structure as a traditional story or play. For instance, they consist of a commencement, a conflict, a carrying force or motivation, a climax, and a conclusion."

Several of the Peace Games volunteers also said that Butler based Peace Games theoretically on Huizinga's book Homo Ludens (personal correspondence with Rotert (2000), Sacks (2000), Wang (2000), Stephens (Dec., 1999). Rotert, Butler's teaching assistant said,

The concept of play is extremely important and of course, we talked about Huizinga's book, Homo Ludens where it is suggested that humans are indeed socialized in their youth through play. You learn rules, you learn your place, you learn parameters, your edges - the ice skating idea, just how far you can go in any one direction before you're going to fall down, a social circumstance. So play is extremely important because it automatically attracts the childlike, not the childish, the childlike. What we

realized was that not only the significance of game playing in youth. We'll leave it right there with Huizinga and that important thing of learning roles in youth through playing games.

In a personal telephone interview with Wang in 2000, we discussed Butler theoretically using Huizinga as a basis for Peace Games and Wang replied that he had the book Homo Ludens (1938) on his bookshelf but had not read it yet.

The curriculum

When creating the curriculum and strategies for Peace Games, Butler relied on a book written by the Harvard Negotiating Team who were present at the first International Peace Games Festival in Storrs, Connecticut. During a personal interview with Rick Rotert, he mentioned that he had recently found a copy of the book that Butler used for strategies. He wanted me to be sure to know that Butler based got many concrete techniques that were applied to lessons in Peace Games from the following book. She used the book Getting to Yes: Negotiating Agreement Without Giving In (Fisher, R., & Ury, W. (1991) by Roger Fisher and William Ury to find strategies for the volunteers to use to teach negotiating skills.

The authors Fisher and Ury are international peace negotiators who are familiar and skilled at negotiation strategies which are helpful with conflicts on the interpersonal level as well as the national and international levels. It was Roger Fisher who spoke at the festival and urged the audience to imagine a game or arm wrestling where your opponent got the point when you managed to push your opponent's arm down.

He challenged the audience of students and adults to think of a way so that both of the players would win the points when you succeeded in pushing the arm down. The final answer

was to push both arms down back and forth rapidly and both would get the points. I have used this challenge when lecturing large groups of students on Peace Games. I have found that usually only one student is able to think of the answer. This validates Butler's notion that adults are already reified in their thinking and that children are more flexible in their thinking processes. Therefore, her choice of children as the target for the most effective group in creating peace games and in solving conflict in ways that meet her criteria for conflict resolution was validated.

In summary, Butler did require rules for making the games which required the boards be two feet square, the rules be written clearly and simply using second and third person pronouns, that the games must cooperatively involve the interaction of all players and that the solutions must result in a win-win outcome which is nonviolent. The curriculum consisted of three to four lessons beginning with the reading of The Butter Battle Book (Seuss, T, 1984) by Dr Seuss, which describes a conflict arising from which side of the bread is the correct side to be buttered. The lessons end with the presentation of peace games at the International Peace Game Festival.

Are Games Critical to peace games?

Robin Sacks, a volunteer for Peace by Peace in Toronto agrees that games are critical to the program. She explained that (R. Sacks, personal communication, 2000).

For Peace by Peace, absolutely... Every unit has games in it. We go into the classroom for 11 weeks for an hour and half and every unit is centered around games. It allows the volunteers as role models to connect with the kids in a way that I don't think the classroom teachers do.

Sacks continued by mentioning the importance of role-playing certain problems with the games. She mentioned the game about communication and miscommunication where the students have to teach a new student to tie his shoes. This student is a Martian who doesn't speak a language in common with the students.

She further describes the immense fun the students have trying to teach this Martian to tie his shoes. She says there is a lot of laughing and good feelings. When the game is over, those good feelings and that fun is used as a jumping off point for a discussion (R.Sacks, personal communication, 2000).

And then now that we've had this fun and we've had this kind of crazy made up situation, now let's talk about what its like for someone who doesn't speak english to come to your school or your classroom or lets talk about what its like to miscommunicate.

I would like to spend some time defining and describing the use of the community projects in Peace Games. Dawson, currently the director of Peace Games, also agreed that the definition of game is important in Peace Games. Games are interactive activities that create connections between the players. They are fun and these connections are the foundation for creating relationship. The games are a vehicle of learning, a means to socialization and a means for creating relationship. In this definition, they are active and could be arts and crafts or a community project. The difference between the two organizations, Peace Games and Peace by Peace is whether community projects defined as games are fun (E. Dawson, personal communication, 1999, D. Wang, personal communication, 2000).

In summary, the volunteers for Peace by Peace agreed that the games are a critical part of the program (Rotert, Wang, Sacks, Fleiss, personal communications, 2000). Wang also agrees that projects in addition to games are also important for teaching children. The other volunteers indicate that without games, Peace by Peace would not function as effectively (as it does in teaching peace strategies).

The difference between the attitude of Peace Games towards the place of games in the program seems to be in the definition of a game which is defined as being fun and an interactive means for children to communicate and collaborate in solving conflict. Peace Games also includes the use of games but have given community projects an important function and place in their program as it stands today in 2005.

Sutton-Smith and the Analysis of elements of Play

I have extracted the elements of play from the data I collected about Butler's original curriculum for Peace Games. It is these play elements that I will compare and contrast with Sutton-Smith's rhetorics of play. In Peace Games, games are used as a teaching method to teach peace. In Peace Games, play is 1) not competitive but cooperative and not focused on conquering an opponent nor in gaining superiority over a foe. Rather, the goals of Peace Games are for 2) children to work actively and 3) cooperatively to find 4) a positive solution to a common threat resulting in 5) a win-win solution and 6) nonviolent. The games which students make are board games with specific rules thus adding 7) the element of games with rules. There is also the element that 8) play is universal to all healthy children. Finally there is a final element present in peace games and that is 9) the games are fun [although not in the sense of play as flow 10) children will be able to think flexibly and out of the box and are

therefore selected as the target group who will think originally and creatively in making games for peace.

Thus there are ten elements of play I have extracted from Peace Games. Play is universal for children, active and dynamic, cooperative and not competitive, nonviolent, and must result in a positive, win-win solution to a common threat to the players. Play in Peace Games is also play with rules governing the board games that the students make and does not include free choice except for the specifics of the board games the students choose to make. Finally, play is fun.

Analysis of Seven Rhetorics of Play and Peace Games

Compare and Contrast

I wish to restate now what I wrote in the first chapter of this dissertation relating to the rhetorics of play. There are seven rhetorics of play (Sutton-Smith, 1997) which include play as 1) fate, such as gambling and games of chance. 2) There is the rhetoric of play as power, 3) play as identity, 4) play as progress, 5) play as imaginary, 6) play as self, and 7) play as frivolity. Each rhetoric represents a theory or theories which describe the function of play within that framework. In the data analysis, I will use only those rhetorics which pertain to conflict resolution or Butler's Peace Games. At this time, that appears to be play as agon, play as progress, imaginary play, and play for developing the self. Different rhetorics could be included as the data is collected and reviewed.

The first rhetoric of play which I will consider in relation to Peace Games is the rhetoric of play as agon or contest. The cooperative, win-win elements exclude this rhetoric of play as competition, contest and agon, as present in competitive sporting events from

being relevant to the elements of play found in the Peace Games data.

The second rhetoric of play as fate is not relevant to Peace Games because there none of the games are games of chance and the outcome of playing the games result in everyone being a winner, while non are losers.

The third rhetoric of play which I will consider in relation to Peace Games is the rhetoric of progress. In doing so, I will begin by restating the definitions of play that I am using in this dissertation.

The rhetoric of progress is paramount in Western culture and is that which defines (Sutton-Smith, 1997) the function of play as one of practicing skills in order for the child to progress in “academic, social, moral, physical, and cognitive play functions” (p49). It is advocated primarily by teachers and parents in western cultures. In some ways, Peace Games is related to this rhetoric in that students are being taught strategies for making peace through the cooperative construction of board games. There is also the fact that students learn how to work cooperatively towards a common nonviolent goal by participating in the process of game construction.

Sutton-Smith (Sutton-Smith, 1997, p 49) notes that the definitions of play as defined by children includes “having fun, being outdoors, being with friends, choosing freely, not working, pretending, enacting fantasy and drama, and playing games.” This definition agrees with the child generated definition by Frost and Jacobs (1995) that “play is a complex concept that eludes precise definition but is commonly characterized as pleasurable, self-motivated, non-goal directed, spontaneous and free of adult-imposed rules” (p.14).

However in considering the definitions of play that are being used in this dissertation, both of which are primarily child generated, there is no mention of play as work or practice. Huizinga declares that socially, play is non serious and always voluntary (Huizinga, 1938, p 6). One reason frequently cited by volunteers and in Butler's writings that play is chosen as a teaching strategy for conflict resolution is that play is fun and that children like to play both which are true factors (D. Wang (2000), R. Rotert (2000), R. Sacks (2000), personal communications). Wang (2000) said in referring to how essential games are to the Peace Games process, "It's about teaching cooperation and it's about having fun." Sacks (Sacks, R. 2000. personal communication) said, "Play is so important in so many ways. It is the main component of what we do because Francelia always used to say, 'kids learn best when they 're having fun.'"

Play as progress is missing this element of fun and instead supports more of a play as practice for skills necessary when becoming adults. On the other hand, participation in Peace Games does intend to teach strategies that will lead to further understanding about reaching peaceful solutions to the world's problems. The psychiatry of play views this rhetoric as helping accelerate student developmental progress across the current developmental stages. (cite)

I originally intended to discuss the rhetoric of play as imaginary but the findings showed that Peace Games, although requiring that students use their creativity and imaginations in resolving conflict, does not resemble this rhetoric as defined by Sutton-Smith. Sutton-Smith refers to this rhetoric as a rhetoric involving literature as play and play as the use of metaphor or phantasmagoria. Sutton-Smith (1997) further defines this as the

category where “gathered here are all who believe that some kind of transformation is the most fundamental characteristic of play” (p127). This category refers more to play acting, art and myth. There is a transformative aspect within Peace Games, however this researcher believes that the data points to the rhetoric of self as the primary type of play exhibited in Peace Games.

The rhetoric of play as frivolity is not relevant to the play elements of Peace Games. Play as frivolity is what Sutton-Smith describes as the absurd aspects of play. He cites the example of German kitchen bands where the men in the band are dressed as women using kitchen utensils as musical instruments. They stand there and perform a cacophony of sounds as though they are playing seriously. It is the ridiculous, the ludicrous and absurd element that is alive in play as frivolity.

According to Sutton-Smith, there are two rival rhetorics about play. One says that play is “positive, as a mode of cultural origination, humanization, catharsis, or socialization”(Sutton-Smith, 1997, p. 82), and this is the position that is relevant to Peace Games.

Another contrasting theory is play as a site for power seeking, domination, and hegemony, or disorder, inversion and resistance. In short, playful contests as pictured in interpretive thought are a Rorschach, a projective screen, for scholars’ ideological preferences. Play, which we have already found to be labile for rhetorical interpretations (such as progress), is equally a fulcrum for rhetorical conflict about play as conflict (Sutton-Smith, 1997, p 82).

Play used in this way is a negative management device for controlling conflict, as in

political usage, as a multitude of ploys, bluffs, disguises, conspiracies and outright impostures as individuals and coalitions of individual struggle, sometimes cleverly, more often comically, to play enigmatic games whose structure is clear but whose point is not (Geertz, 1983, p 170; Sutton-Smith, 1987a, p 85.).

The rhetoric of play as power involves psychology and the need for adjustment of the individual to society. Sutton-Smith says this rhetoric is parasitic on play as it is on sex or art, or other forms of culture which attempt to distract members of society from the “purposes of those who govern it (Sutton-smith, p 85). Rhetoric of power has connections with warfare and athletes, gladiators and football coaches. It is related to “mathematical game theory and sociologies and histories of sports and power” (Sutton-Smith, 1997, p 90). This traditionally reinforces the identity of the group engaged in the contest.

The rhetoric of play as identity is where this does relate somewhat to Peace Games. The final step of the Peace Games curriculum as Butler wrote it is for the students to present their peace games at an International Peace Games Festival. This did not involve any competitive judging but provides the opportunity for the game makers to play and enjoy the games made by students from other locations and countries. Participating in the festival would provide a common identity to the students as peace game makers but other than this element, it does not resemble the rhetoric of identity.

Examples of the rhetoric of identity are the Olympics and other formal festivals which unite that which is separate by creating a feeling of common identity among the different participants. Sutton-Smith (1997, p 96) points out how this identity rhetoric is like Erikson’s “interplay.”

Having stopped war, and having begun the games, then the fantasy of cooperation is floated; add to this some peace rhetoric about the games, and this alternative to war, which was merely play, may develop into a real international peace symbol. The Greek example [the Olympic games] is a marvelous illustration of how, with the reverse rhetoric, the games can also lead to war.”

This element is pertinent to Peace Games because the presence of different students from various schools in a variety of states and countries at the final International Peace Games Festival is masked by a common identity. The children and their games are united by the play of games dedicated to peaceful resolution of conflict.

Yet there is something missing. The trust in children to think out of the box which Butler ascribed to Peace Games, as opposed to the reification of thought present in adults on this subject of peace can possibly be the element that keeps Peace Games a positive win-win solution to a common threat and not applicable to a negative solution that can create war.

The final rhetoric of play which I will use to analyze Peace Games is the rhetoric of play as self. This rhetoric applies to individuals not to groups of players. Sutton-Smith describes the rhetorics of fate, power, identity and frivolity as the ancient rhetorics. The remaining three, progress, imaginary and self are Western, modern and “relatively utopian discourses about individualized forms of play” (Sutton-Smith, 1997, p. 175). This rhetoric has no historical and anthropological basis, but instead the rhetoric of self is based on the psychology of the individual player. In one way this is significant in that there is hope for a psychological intellectual change in the individual players that will encourage them to think of a nonviolent peaceful solution when faced with conflict. However, Sutton-Smith says that

Freud and his fellow psychological theorists have written about the various mental mechanisms which they ascribe as explaining play (Sutton-Smith, 1997, p. 174) such as repetition compulsion, compensation, wish fulfillment, master of anxiety, and stage- related conflict resolution.

Sutton-Smith also notes that psychoanalysts have written more about play than any other theoretical cohort in the twentieth century (1997, pp 174-175). This researcher speculates that this pertains to the field of play therapy and how lucrative it may be in capitalist democracies.

Finally, play is fun. This discussion would not be complete without a further discourse about the concept of frivolity in play. As we saw, Butler used active learning in her children's literature class. This disturbed her colleagues in the English department. Frivolity seems at times to be used as a bad word trivializing the action it is depicting. It is as though frivolity and fun discredit an activity from having serious merit or scholarly importance. Yet, without it, there is no play. Games are not fun without an aspect of frivolity. Frivolity is an air of absurdity which makes play fun. Sutton-Smith (1997) notes

Much of the time most of us continue unwittingly with our frivolous play pursuits, unaware that we are despised by others except when the hegemony of those others suddenly makes itself felt as forms of rudeness, censorship, banishment, annulment, or cancellation. In scholarship, the denigration of play in intellectual terms is shown by the absence of the key term play from the index of almost every book about the behavior of human beings (208).

He continues to point out an important issue (1997)

When one comes to deal with what has been treated as trivial or frivolous by the major six rhetorical groups- that is, the spontaneous play of children, women, minority groups, mass-media devotees, couch potatoes, and the folk wherever you find them-then suddenly this worm of frivolity takes yet another turn. All of these denigrated groups are generally as serious and righteous about their own play as are those who denigrate them. They are not frivolous in their own eyes, they are seriously at play (p.208).

As those of us who are engaged in the scholarly study of play have experienced, much of western culture is based on the rhetoric of progress and we are often viewed as wasting our time on the study of something useless and unimportant.

As Rotert mentioned when referring to the attitudes displayed by some members in the English department at the University of Connecticut. "If it is fun, how can they be learning?" (Rotert, R. 2000. Personal communication).

Analysis of Peace Elements in Peace Games

In this section, I list the elements of peace in Butler's initial Peace Games program. I will then compare and contrast these peace elements from the Peace Games data with the elements of peace which editors Turpin and Kurtz apply in their book The Web of Violence: From interpersonal to global (1997).

I will now explain in more detail how Butler made the change from making the board game based on a folktale to that of one based on a peace conflict. As previously noted, Michael Grey of Milton Bradley did not think anyone would have any fun nor want to play a

game where there is not a clear winner, nor a competitive strategy to winning.

During Butler's university career, it was her opposition to war toys that led to the founding of a nonprofit organization, the Foundation for Contributed Thought on Peace, Inc. Butler's idea for this group was to put boxes in every post office and whenever anyone had an idea for peace, they could place it in the box. The association would then read and list the ideas and hopefully that would inspire people to begin thinking more about making peace instead of war (Butler, F. July 25, 1989. Letter to Connecticut classroom teachers from the Foundation for Contributed Thought on Peace). Rotert said (Rotert, R.2000.Personal communication)

Fran wanted to have a box put in every post office in the country. She said, 'How tough is this to have a box that is twelve inches square and we'll call it the Foundation for Contributed Thought on Peace and everybody could put ideas in there. Someone will put this on computers and we'll share them throughout the country and then internationally, all these different ideas about how to do things. And there's got to be at least a few ideas in there (R Rotert, 2000, personal communication).

We see that Butler had contributed thought and action towards peace making before introducing it into her class curriculum. In support of her rationale for using games in teaching peace, Butler wrote her background reflections on peace to teachers.

In the game of life, like marriage, nobody wins and nobody loses. Players learn to accept their differences and enjoy sharing their interests. Peace includes the other world order values of social justice, economic equity, ecological balance and political participation (F. Butler, 1985, Background Reflections on Peace for Teachers).

This appears to be her most complete and accurate definition of peace because it includes all the facets of peace which are currently part of the most definitions of peace in current peace theory.

Butler was specific in her publications and comments as to the elements that were part of her vision of peace. I have defined these criteria as elements of peace. First she noted that violence is learned from personal models and experiences in the home, neighborhood, and media. Some of these elements of peace also overlap with some of the elements of play that Butler used.

Elements of Peace in Peace Games

When Butler became a university professor and began to actualize many of her ideas, America was in a turbulence and national change. The years 1964 and 1965 were contextually influential years of social change in American history. President Lyndon B Johnson was in his first year as president after inheriting the presidency from an assassinated President John F Kennedy. The United States had committed and sent the first deployment of active Marines to Vietnam, thus beginning the escalation of a police action to a combat level of action.

The Civil Rights Act of 1964 had been passed which prohibited election officials from applying different standards to black and white voting applicants and declared a 6th grade education as evidence of literacy. In 1965 the Civil Rights Act added provisions that forbid discrimination in public accommodations, and in government owned or operated facilities like parks, and swimming pools. This law forced a restructuring of the basic institutions within the United States (Zinn. 1973. p131).

1) The first element of peace is that peace is dynamic and active. The prevention of violence alone is not enough.

We must actively promote peace Dawson said (Dawson, E. (1999). Personal communication),

Fran did not believe that this work was an intellectual exercise. Fran was a doer and I think to Fran peace is active. Peace isn't passive. There is most assuredly not a connection between peace and passive Peace is the process of creating, defining, changing that is not static but constantly moving.

This is one element that overlaps with the same element of play and is precisely why the active strategy of playing a game is used to actively promote peace.

2) The second element of peace in Peace Games is the concept of trust. Butler believed in the power of children to promote peace with a natural creativity in their mental processes. She saw that their thinking was not reified like that of adults. Their creative thinking enabled them to think out of the box. She believed that adults had already had their chance as peacemakers and failed. It was time to turn to children.

This trust empowered not only the children but also the program volunteers. Robin Sacks is a volunteer from Butler's original program while a student at the University of Connecticut. Robin Sacks, (R. Sacks, personal communications, 2000) about the trust element,

It amazed me how when we had all the leaders from the different peace games programs [Columbia, Yale and Harvard] sitting on her floor making big programmatic decisions about what we felt about peace games and how we saw the

direction of the program moving. She sat back and she was quiet and we were making these big decisions about her baby basically, and she just sat back and I realized one day that it was because she totally trusted us, and she totally empowered us to make big decisions about the direction of what could be a very big program.

Upon her graduation, Robin went to the University of Toronto and started a Peace By Peace program at the University of Toronto. She explained in (R. Sacks, personal communication, 2000)

People always say to me, 'I can't believe that you just graduated and came over and started this big program'. And for me it's, 'Well of course I did it. The reason why I have that attitude is because of Francelia. Francelia just planted that in me.' 'Of course, Robin, you're like a world leader. If you want to do this, then go ahead and do it. But everybody has the power, it's a matter of believing it.' The next focus of Peace by Peace especially now in Toronto but soon to be all over Peace x Peace programs is exactly that concept...The name of the unit is Inner Power.

She continued,

And somehow in the discussion what gets left out and what gets missed is how amazing this program is for the volunteers. That there's 120 twenty year olds who didn't know what they were doing this year necessarily and they chose to volunteer with Peace By Peace and they learned time management skills, and they learned teaching skills and presentation skills, and leadership skills and interpersonal skills and inner power. That's our term, inner power, and it's such a good experience. And then for the people like myself, who got more involved administratively like we are

running a not for profit organization . . . I am twenty-five and I've founded a not for profit organization . . . So if we can empower these 20 yr olds . I can found a not for profit organization, of course I can do that. That this program is so amazing for 20 yr olds, it is at least as amazing as it is for the 10 yr olds.

3) Another element of peace is the free exchange of information. Butler trusted people to innovate, add and improve the peace games. Rotert (R. Rotert, personal communication, 2000) said

We tried to incorporate everyone and everything we could hoping it would go as far as it could. We didn't want it to be an isolated little organization. If there were spin offs from this and there are other ideas and people want to try other things and they will share the information with one another, I think it is terrific . . . One of the problems was that people often wanted to keep to themselves even about peace organizations. Its very strange but it goes to the heart of the human dilemma that some people see only their circumstances and not beyond it. That's what we were trying to break down.

4) The element of nonviolence was essential to Butler's original program. Later, when Peace Games split into Peace By Peace and Peace Games, this element was not present as a critical element. Nonviolence was an element that also was present as an element of play. This was one of the game rules that must be accomplished in the board game that the students make.

5) Butler believed that violence is taught and learned. She concluded therefore that peace could be taught and learned. Peace starts with kids on a personal level and proceeds

from the bottom up. In the United States we do an excellent job of teaching violence within our culture. Violence is the only solution to conflict that the media depicts. Since violence is taught and learned, peace can also be taught and learned. We teach very few strategies for peaceful resolution to conflict. One might say that in the public schools, children learn very little about how to solve conflict. Almost everyone in an elementary school knows that violence is a strategy that will result in all perpetrators being in trouble, yet there is no alternative presented. Peace Games presents strategies for dealing with this violence for which most children and adults have not yet found solutions.

Wang addresses the interpersonal level of Peace Games (D. Wang, personal communication, 2000),

With Peace Games, I think the focus is obviously on a very local person to person level and is about classrooms, peaceful classrooms or peaceful schools. By starting small, hopefully through these small interactions I think that you can develop something much larger. It's about building from the bottom up as opposed to from the top to the bottom.

Butler intended that peace and the collaborative process of peace making take place through the interactive and collaborative process of making and playing games.

6) This element of peace is the idea that the causes of violence on the interpersonal level are the same causes of violence that affect the world on a national and international level. Butler believed that children who have been exposed to these games and strategies would later have a model to guide them when they are in positions to decide national policy. Butler worked to have students exchange peace games with Russian students. By the Second

International Peace Game Festival at the University of Connecticut at Storrs, Connecticut, Russian students attended with their teacher. They brought their peace games and stayed with American families as exchange students for the duration of the festival. In the video of the second festival, the Russian children are happily filmed saying, “We love America”. David Wang said (D. Wang, personal communication, 2000) that Butler had the vision of Peace Games everywhere. Butler intended for the program to become universal.

I think what she wanted was having peace games programs everywhere. of the reasons she sent the program up to Harvard was because it was Harvard. She in many ways had a very pragmatic view. I think it was the third or second year, the second festival where there’s a nice long piece about her in the NYTimes and one thing she said was, Yes this is at Harvard. It’s at this institution and from this institution we will use the power and prestige to move this program to other places.

Butler intended to use the placement of Peace Games at Harvard to use the power of that institution to legitimize Peace Games and see that it spread to other locations.

7) In the original Peace Games, the games covered the range of structural violence, a term coined by Johan Galtung. Structural violence is that “violence which occurs when people are harmed because of inequitable social arrangements rather than by overt physical violence” (Turpin and Kurtz. 1997. p. 11). I saw examples of games that solved environmental, health, hunger, and gender injustice in jobs and salaries. Thus, the element of structural violence is also presently considered in Peace Games.

Finally, Kurtz & Turpin (1997) say

According to some conventional wisdom, a conflict must end in victory by one party only at the expense of the other; the goal of nonviolent conflict is to conduct a dispute as creatively as possible, so that all parties benefit from its resolution. Whereas violent conflict inherently accentuates differences between partisans, nonviolent struggle seeks to minimize boundaries between people (p 217).

Therefore, the similarities of solving conflict creatively, so that all parties benefit from the solution and leading to an appreciation of differences among people are similar to both Peace Games and to Kurtz & Turpin's concept of nonviolent struggle.

Summary of Findings

Johan Huizinga who is credited with providing the theoretical foundation for Peace Games did say in his book Homo Ludens (1938) not that children learn best through games but that culture is transmitted through play. Therefore a good starting place to begin looking at strategies for conflict resolution seems to be in children's play. That is where Peace Games is so relevant. So, with violence being taught and learned, 1) peace can also be taught and learned. Butler felt strongly that strategies for 2) peace had to be dynamic and active. She found the passive singing of folk songs, and lighting of candles was of little value when dealing with real conflict on the interpersonal or international level. She noted that violence prevention was not enough. We must actively promote peace.

Butler believed that actively seeking peace was as dynamic and active and fraught with conflict as violence. Yet with the strategy of peace, people were not hurt, dominated nor killed but instead could actively promote a new model for solving problems.

Butler also felt that peace was built through relationships. Wang who made the choice to accept and promote Peace Games while a Harvard senior, said that to Butler “peace is not about ending or suppressing conflict, but being able to deal creatively with conflict” (Wang, D. 2000. Personal communication). He said that

Butler talked about peace and teaching peace mostly by talking about fueling the imaginations of children. She believed that adults are confined by rules and how this stifled our creativity and imaginations. She hoped that teaching peace early to children would help children break out of these mindsets.

(Wang, D., 2000. personal communication) Wang said that at the time, the Cold War between the USSR and the United States was on Butler’s mind a lot. Wang noted that it was important to her to have a “student exchange” when she started Peace Games. She brought Russian students and their peace games to the second International Peace Games Festival. It wasn’t about doing a diplomatic mission, but kids meeting kids through play and being able to cooperate and learn from each other.

She was definitely aware that dealing with conflict violently on the personal level was related to violence and war as a strategy on the international level. This element of the causes of violence on the interpersonal level (micro level) was related to the causes of violence on the international (macro level), a connection also supported by Turpin and Kurtz.

Chapter Five

Conclusions

In this chapter I will answer the four research questions that began this study. I will present my conclusions and write a brief discussion of each conclusion. The four research questions which provided the focus for this dissertation were 1) What was Francelia Butler's vision of peace education? 2) What are the elements of peace in her peace education program; 3) What role does play have in her vision of peace education? 4) What are the connections between peace and play in her peace education program?

In responding to these four questions, I have found that the answers often overlap. Play is fundamental to all four questions; the connections between peace and play definitely have games as a key to their answer. Play is present and predominant in all four answers to all four research questions.

Butler's Vision of Peace Education

Butler believed that play is universal for the world's children, Butler hoped that Peace Games would flourish all over the world, that the program would become as universal as play. She hoped that children everywhere would participate in Peace Games in this country and internationally. Her eventual goal was that children who are exposed to nonviolent strategies for solving conflict will grow up and when working in various offices in government, private business, education, or any professions, that when faced with conflict they will choose alternative strategies to what those in the United States government currently use.

Although Peace Games was based on a weak theoretical foundation, basically a mistaken interpretation of Homo Ludens (1938) by Johan Huizinga, Peace Games works nonetheless. Butler read Homo Ludens (1938) in a class at the University of Virginia where she got her doctorate in Shakespearean Renaissance Literature. She remembered Huizinga's message about children to be one of Piaget's messages. Piaget said that children learn best while doing and interacting with objects and games. Huizinga said that culture is transmitted through children's play.

However despite this misunderstanding of Huizinga's actual text, both messages fall under the rhetoric of progress where play is considered good for children because it is the vehicle through which they learn. This rhetoric is quite common in western culture, schools and cultures. The National Association for the Education of Young Children promotes developmentally appropriate practice for educating young children (Bredekamp & Copple, 1997). Play is considered the foundation for how children learn. Play is good for young children as it is a natural way in which they learn about the world as well as a natural vehicle for them for learning. The Rhetoric of Progress (Sutton-Smith, 1997) uses play as a basis for children's learning.

When I asked Dawson what was Butler's vision of education for Peace Games, he mentioned how Butler was a doer and how she believed that children should construct their own knowledge. Although, Dawson erroneously points out that that constructivist belief is Piagetian, it is in fact Vygotsky who is considered the father of constructivist education so to speak. No one is required to be an education major to be a volunteer. In fact I never talked to any volunteers who were in education. Peace Games continues to work perhaps because the

three theorists listed under the Rhetoric of Progress (Frost, Wortham, Reifel. 2005.) are Erikson (psychology), Piaget (biology) and Vygotsky (education). Despite these discrepancies, Peace Games does work. It does teach alternative strategies to violence for conflict resolution and both Dawson's Peace Games and Wang's Peace by Peace do this successfully.

Butler's vision was to teach nonviolent solutions as alternative strategies to the world's children and Butler had faith and trust in children and their ability to think of unusual and fresh answers to some of the world's conflict. She believed if they learned how to think of alternative strategies to conflict from their own personal problems, they would be able to eventually think of solutions from the micro to the macro level.

On an international level (macro) there are children's groups in Ireland as well as Columbia who are cited as peacemakers. These groups have organized themselves and produced a policy to bring peace to these countries. In Columbia, South America, the

Play is universal for children, active and dynamic, cooperative and not competitive, nonviolent, and must result in a positive, win-win solution to a common threat. Play in Peace Games is also play with rules governing the board games that the students make and does not include free choice except for the specifics of the board games the students choose to make. Finally it is fun.

In early childhood education and kindergarten, when a child is upset over another child taking the block they need to complete their construction, very little teaching gets done until it is resolved to both children's satisfaction. Johan Huizinga who is credited with providing the theoretical foundation for Peace Games did say in his book Homo Ludens

(1938) not that children learn best through games but that culture is transmitted through play. Therefore a good starting place to begin looking at strategies for conflict resolution seemed to be in children's play. That is where Peace Games was so relevant. With violence being taught and learned, 1) peace can also be taught and learned. Butler felt strongly that strategies for 2) peace had to be dynamic and active. She found the passive singing of folk songs, and lighting of candles was of little value when dealing with real conflict on the interpersonal or international level. She noted that violence prevention was not enough. We must actively promote peace. Butler believed that actively seeking peace also showed that peace was as dynamic and active and fraught with conflict as violence, yet people were not hurt, dominated and killed but instead could actively promote a new model for solving problems. Butler also felt that peace was built through relationships.

Wang who made the choice to accept and promote Peace Games while a Harvard senior said that to Butler "peace is not about ending or suppressing conflict, but being able to deal creatively with conflict" (D. Wang, personal communication, 2000). He said, "Butler talked about peace and teaching peace mostly by talking about fueling the imaginations of children. She believed that adults are confined by rules and how this stifled our creativity and imaginations. She hoped that teaching peace early to children would help children to break out of these mindsets.

Wang, in a personal communication in 2000, said that at the time, the Cold War between the USSR and the United States was on her mind a lot. On April 8, 1992, Russian federation television transmitted a film of the International Peace Game Festival at the University of Connecticut (Marin, 1992, p3). After seeing the film, the idea of "peace" board

games led to a firm sponsoring ten Russian children from Moscow, Ural, Siberia, and St Petersburg to attend the festival.” We have been inundated with inquiries from the outlying (Russian) provinces interested in sending their children,” said Rotert, instructor of Children’s Literature (Marin, 1992, p 3). Wang noted that it was important to have a “student exchange” when she started Peace Games " . . . It wasn’t about doing a diplomatic mission, but kids meeting kids through play and being able to cooperate and learn from each other."(Wang, D. 2000. personal communication).

Butler was aware that dealing with conflict violently on the personal level was related to violence and war as a strategy on the international level. This element of the causes of violence on the interpersonal level (micro level) was related to the causes of violence on the international (macro level), a connection which is supported by Turpin and Kurtz, the editors of the Web of Violence (1997).

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In the early 1990's, peace games broke into two separate organizations over the meaning and importance of games. Butler studied children’s skip rope rhymes all over the world. “Having traveled around the world, Butler has written about children in Poland, in Vietnam, and those living in a Marxist commune. She collected and wrote about skip-rope rhymes from countries around the globe (Butler, F., (January/February, 1993), p. 6). She

carried jump ropes with her as she traveled and distributed them to children in the various countries she visited. She found that when given a jump rope, all healthy children began jumping and chanting rhymes. She would then record and translate the rhymes.

When considering definitions of peace, Kurtz gave me an article to read which explained his definition. It was the Inner-Outer Dimensions of Religion and Peace in the Encyclopedia of Violence, Peace, and Conflict. I noticed another link with Peace Games. This article discussed the necessity of finding inner peace in addition to external peace. The authors, Groff & Smoker list seven definitions of peace. A distinguishing factor that was added was a holistic inner and outer peace. This is a concept that has existed in Eastern religions for centuries but which is new to the West (Groff & Smoker, p 165).

Sacks (2000, personal communication) mentioned that in Toronto she they faced a problem with bullies in the schools. They chose as a solution a lesson called Inner Peace, which will last one year. Its goal is to improve self-esteem. The current definition of peace now includes all of the external elements of structural peace, such as justice, caring for all people and food for all people. It must now include inner peace. This seems to be a very good and complete definition for peace.

In Selected Text from Mohandas K Gandhi's Non-Violence in Peace and War, Gandhi states (p 66) that the first condition for non-violence is justice for all and in every department of life. This seems hopeful to me that perhaps man may be in the right path to peace at last.

Discussion

Peace by Peace in 2005

This organization continues to spread to various universities. They have founded their headquarters and Peace by Peace remains the peace education plan most true to the integrity of Butler's original Peace Games. The program is still free to use and open to all. The play elements are still present in the program. The peace elements are also present. The importance of play and games still reigns.

Peace Games in 2005

Dawson remains the executive director. This program has spread to Los Angeles where it has gained support from Ellen Degeneris who mentions it on her show. It is a program that works a bit like a franchise. If one wants to use it, they must attend Peace Games training in order to maintain the quality of the program. They have a large budget from Americorps, which funds their staff and office needs.

No one is free to apply it to any field or situation that does not meet the criteria of quality they have approved.

The Force of her Personality

According to the data, it appears that Butler was an idea person. She generated many creative ideas for solving conflict. She did not follow through or have the patience for completing long tedious applications for funds. The files in her collection of papers at the University of Connecticut were full of incomplete applications for grants and funds.

So how did Butler accomplish all that she did? The data suggests that it was the force of her personality that enabled her to motivate and inspire people to carry out the actual details of her plans and programs.

Sam Pickering explained

The main thing to me was the force of her personality. I mean things were done -- this project got done because of the force of her personality. She had an enthusiasm that just drew people and then she had the drive to make people do chores (personal communication, 1999).

Wang (personal communication, 2000) described that special energy of Butler's.

There was a scrappiness about her. Whatever the issue, Francelia really was this fighter and she was ready to engage in whatever she felt the need to. She was very much an inspiration. I keep telling myself as I meander through life that what I need to do is be able to take the risks she's taken and be able to live as rich a life as she has. And I think for her she always perceived herself as the little guy and for her it was always a struggle.

Dawson told me: "It's a shame you never got to meet Fran - imposing force.

Someone who had what it takes to butt heads with.

Norman Stephans ([personal communication, 1999) agreed that she did not succeed very with following through on her projects.

I basically think she had all these good ideas but she wasn't skilled in putting them together as a formal proposal and I'm sure in teaching her class, she'd get all these people to come just by calling them up. And the University had an

organization called the Research Foundation, people who were responsible for helping with problem grant proposals and so on but I suspect that she either never talked to them or was too unprepared in terms of putting together the information they needed to help her.

But my own observations and people have told me things. As far as I know it [Peace Games] wasn't well defined or well conceived enough to get it accepted and to have strong support for it. But I think she was just determined to see it through.

So for a person who was not detailed enough to even quote the theoretical foundation of her Peace Games correctly [Huizinga, 1938]; someone who could not be bothered with writing a complete grant proposal; someone who did not reconcile the means she used with the ends she sought and someone who did not practice what she preached, she managed to accomplish more than most people, like getting the state law changed that required state employees retire at seventy years of age. She created Peace Games and saw it spread and grow until her death. She inspired most of her students and wrote a considerable portfolio of literature (much that was incomplete). Butler managed to be very effective.

In perusing through her final folders, I found an anecdote told by Jerry Griswold, a former student and teaching assistant of Butler's to the Hartford Courant (1998, October 1, p. A19).

Griswold said Francelia Butler was a woman who knew no boundaries. She dragged, cajoled and wooed people from the world at large (movie stars, women executives she met on planes, collectors of Eskimo art and persuaded

them to come to her class and speak. And from the campus she went out to the manufacturers of Sikorsky helicopters to solicit donations for her Peace Games projects, to the war torn neighborhoods of Belfast to collect skip rope rhymes. She was dauntless . . . She was a remarkable woman, great teacher and great example. Not recognizing boundaries, her curiosity and daring spanned time zones and the globe. Francelia Butler should be acknowledged and remembered.

On September 22, 1998, the Hartford Courant, the oldest continuously published newspaper in America wrote her obituary saying, 'Mrs. Butler was a storyteller par excellence. She often enlivened her classes with fascinating digressions about her full and colorful life . . . A few years ago, she sent her proudest legacy, the Peace Games designed to teach conflict resolution to Harvard. That was UConn's unfortunate loss. Still she left a lasting imprint on her students --- her passion for living. Mrs Butler's example conveyed the value of vision, original thinking and persistence in pursuit of ideals.

Appropriately, the hymn played at her memorial service was called I love to tell the story. Rotert said (personal communication, 2000) that all of the stories were true about what drama and trouble Butler brought with her. Yet he declared, "It was still worth it to be a part of her life."

Appendix A

Standard Open-ended Interview

1. Why did you decide to join with Francelia Butler and the Peace Games Program?
2. What do you think were the influences that led to Francelia Butler's decision to make her contribution to peace education?
3. How is peace defined in the Peace Games program?
4. In your opinion, is there a connection between the causes of violence on the individual level and the causes of violence on the international level?
5. In your opinion, what role does play have in Dr. Butler's vision of peace education?
6. Do you see any connections between peace and play in the Peace Games program?
7. Do you think the use of games to teach peace is a critical aspect of the Peace Games program?
8. What do you believe was Francelia Butler's vision of peace in her peace education program?
9. What have you identified as elements of peace in her peace education program?
10. Why would you say this program has not spread to states other than Massachusetts, Connecticut or New York?

Appendix B

Biographical introduction to study participants

1. Abdella, Mark: director of development for Peace Games, Inc. in 2000. Degree in Education Administration.
2. Dawson, Eric: Current National Executive Director of Peace Games in 2000. Dawson was a freshman when Peace Games came to Harvard University and he and Wang were directors of Peace Games and the International Peace Games Festival at Harvard University
3. Fleiss, Amanda: Amanda Fleiss was a senior at Goucher College when she became a volunteer for Peace Games in 2000. She attended the international peace conference sponsored by the Students for Non-violence at the University of Texas at Austin in 2000. I met her there and when in the course of another activity, I realized that she was a Peace Game volunteer. I asked to interview her. She has since graduated from Goucher College.
4. Jordan, Anne: Anne was a friend and neighbor of Dr. Butler. She is the founder of the Children's Literature Association. Dr. Butler co-founded the association along with several others but Anne Jordan was the primary founder gets the major credit for founding the association. The Children's Literature Journal, founded by Butler became the official journal of the Children's Literature division of the Modern Language Association. Anne Jordan gave me a very helpful interview which filled me in on many personal aspects of Butler's life. She declined to give permission for me to quote her or use the material.

5. Pickering, Sam, Ph.D.: Professor of English Literature at the University of Connecticut at Storrs. Butler became a close friend of Pickering at the University of Tennessee. Pickering taught for seven years at Dartmouth College but did not get tenure. He returned to his home state of Tennessee where he met Butler. Pickering taught in a private high school that semester. Later one of his students wrote the book *Dead Poets Society* and modeled the main character after Pickering. This book became the film *Dead Poet's Society* with Robin Williams playing the role of Pickering. Butler encouraged and helped Pickering get hired by the English department at the University of Connecticut at Storrs.
6. Rotert, Rick, Ph.D.: Rick met Dr. Butler as a student in 1969 when he took three of her courses. He became the teaching assistant for Dr. Butler's class on Children's Literature. Rotert last saw Dr. Butler two days before her death in 1998. He was very involved with Peace Games and he was the master of ceremonies for the three International Peace Games Festivals held at the University of Connecticut from 1990-1992.
7. Sacks, Robin: Robin Sacks was a sociology major at Columbia University in New York City when she heard Wang speak about Peace Games. Robin knew she wanted to become involved with the community but until she heard Wang speak, she was uncertain how she should become involved. Peace Games became her cause. In 1994 when Robin graduated from Columbia, she returned to her home in Toronto. There, at twenty-five years of age, she founded a non-profit Peace by Peace organization at the University of Toronto.
8. Stevens, Norman: retired former head of University Libraries and Collections at the

University of Connecticut when Butler was there. He interacted with Butler about the demands of the Children's Literature course and the lack of children's literature in the library. Norman Stevens became a friend of hers primarily after her retirement until the end of her life.

9. Wandell, Anne: Anne Wandell is the daughter and only child of Jerome and Francelia Butler. She is the widow of John Wandell, who died suddenly of cancer in June 1999.

Anne is a successful artist with paintings and sculpture sold and exhibited in local galleries. Her reputation as an artist is one of success, creativity and respect. She changed her mind and refused to be interviewed or to have anything to do with the research I was doing.

10. David Wang: Wang was a senior at Harvard University when Butler spoke to the Phillip Brooks House Association about adopting the Peace Games program. He became the first director of the International Peace Games Festival at Harvard along with freshman, Dawson. Wang was awarded a postgraduate social service fellowship and he went to Columbia University where he established the Peace Games program. He is currently finishing law school at Georgetown University. He has since founded Peace by Peace.

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Vita

Michelle LaSeur was born in Elizabeth, New Jersey on October 21, 1949, and is the daughter of Nell and Harvey S LaSeur. Michelle grew up in Caripito, Estado Monágas, Venezuela where the LaSeurs lived from 1954 until 1981.

Michelle attended Boston University from 1966 to 1970 where she received a Bachelor of Arts degree with a major in Comparative Religion. Upon graduating, she attended the New School of Behavioral Studies in Education at the University of North Dakota in Grand Forks. From 1971 to 1972, she earned a Bachelor of Arts degree in Elementary Education.

Michelle spent from 1973 to 1995 teaching various grades in elementary school while becoming certified as an early childhood teacher and bilingual teacher in Texas. Her interest grew in war, peace education, and conflict resolution. While teaching, she observed noticeable changes in children's play, complicated by an inability of public schools to solve conflict. This issue worsened with the growing concern for violence in the public schools. These concerns led her to return to graduate school at the University of Texas at Austin for Ph.D. work.

Her publications include articles about a peace education program which begins in early childhood and the transmission of culture and play across borders. She will graduate with a Ph.D. in Curriculum and Instruction, Early Childhood in May. 2005.

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